

Profits of doom: making a buck off the Apocalypse
 Play it with feeling: a look at the collective behind "Crimes Against Nature"
 Whitewashing Brown: The (soft) selling of Rita Mae's new novel

Body Politic

A MAGAZINE FOR GAY LIBERATION

VICTORY IN CALIFORNIA • VICTORY IN SEATTLE

And in Toronto, The Body Politic heads for the big courtroom battle

DOWN TO THE WIRE



A special
 pre-trial report

1952 Public Actions, Private Fears
 The second in John D'Emilio's three-part series
DREAMS DEFERRED

LAST THE BODY POLITIC. 1

On January 2, *The Body Politic's* non-profit publisher, Pink Triangle Press, and its three directors go on trial in Toronto. They are charged with possession of "obscene" material (the gay sex guide, *Loving Man*) and with use of the mail to distribute an "obscene, indecent, immoral or scurrilous" item (Issue 39 of *TBP*, which contained an article on child-adult relationships). Full details appear in the article which begins on page 20 of this issue.

This is the last issue of *The Body Politic* to appear before the trial. If the defendants in that trial are found guilty, three of them, Gerald Hannon, Edward Jackson and Ken Popert, could go to jail. Pink Triangle Press could be heavily fined, seriously threatening the continued existence of this magazine.

This could in fact be the *last* issue of *The Body Politic*.

But not if we can help it. The Body Politic Free the Press Fund has been working since last January to make people aware of the case, to gather support and to collect the money needed to mount a strong

defence. In all of this we have depended on gay people all across Canada, throughout the United States and in other parts of the world as well — people who value a strong and independent gay press; people who know that lesbians and gay men must have their own media if they are to define themselves to

each other in an overwhelmingly straight, and often hostile, world.

People like you.

Many of you have helped. Many have contributed time and energy, and many more have made the donations that have kept the legal case going this far. We can't overstate our appreciation.

But now, as it says on the cover of this issue, we're coming down to the wire. By the time you read this, *The Body Politic* may be only a few days from trial. Your support is more necessary now than ever.

Do what you can: let your friends know about the case; make a donation; give a call and find out how you can help.

The Body Politic is not going to die. Not if *you* can help it.

Not if you can help it.

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Barristers + Solicitors
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Body Politic

A MAGAZINE FOR GAY LIBERATION

"The liberation of homosexuals can only be the work of homosexuals themselves."
— Kurt Hiller, 1921 —

The Collective

Christine Bearchell, Rick Bébout, Gerald Hannon, Robin Hardy, Edward Jackson, Bill Lewis, Tim McCaskell, Keith Sly, Paul Trollope, Mariana Valverde

Designer

Kirk Kelly

The News

Gerald Hannon, Bill Lewis

Jeremy Bass (Winnipeg), Maurice Beaulieu (Quebec), Elgin Blair (Mississauga), Michael Calcott (St John's), Russ Congdon (Calgary), Ron Dayman (Montreal), David Garmaise (Ottawa), Education Collective, Gay Community Centre (Saskatoon), Barry Eriksen (Guelph), Robin Hardy (Toronto), Jim Mendenhall (Brandon), Robin Metcalfe (Halifax), Jim Monk (Windsor), Terry Nelson (Regina), Bob Radke (Edmonton), Rosemary Ray (Edmonton), Stuart Russell (Montreal), Joe Szalai (Kitchener), James Thatcher (London), Paul Trollope (Toronto), Merv Walker (Vancouver)

Tim McCaskell (International)
Michael Merrill (San Francisco)

Our Image

Edward Jackson, Mariana Valverde
Burke Campbell, Tim Guest, Robin Hardy, Ilona Laney, David MacLean, Gordon Montador, Robert Reinhard, Thomas Waugh, Lorna Weir, Alexander Wilson

Features

Gerald Hannon, Edward Jackson
Christine Bearchell, Rick Bébout, John D'Emilio
Robin Hardy, Simon Karinsky, Gary Ostrom, Paul Pearce, Paul Trollope

Columns

Christine Bearchell, John Forbes, Michael Lynch
Ken Popert, Billy Sutherland, Ian Young

Letters/Community Page

Robin Hardy, Paul Trollope

Layout and Production

Rick Bébout

Carl Bognar, Burke Campbell, Michael Lynch, David MacLean, Fiona Rattray, Robert Reinhard, Alcin Robitaille, Elan Rosenquist, Lorna Weir, Marc White, Alexander Wilson
Typesetting: Pinktype, Toronto
Printing: Delta Web Graphics, Scarborough

Advertising and Promotion

Rick Bébout, Robin Hardy, Keith Sly
David MacLean, Dave and Linda

Subscriptions and Distribution

Keith Sly, Robert Trow

Joan Anderson, Bill Chesney, Richard Fung, Tom Hanrahan, Philip Hartwick, Norman Laurila, David Marriage, William Mole, Joe McNeerney, Dan Schneider, Richard Sutton and members of the collective

Office

Rick Bébout, Gerald Hannon

Denis Fontaine, and members of the collective

The *Body Politic* is published ten times a year by Pink Triangle Press, a non-profit corporation, as a contribution to the building of the gay movement and the growth of gay consciousness. Responsibility for the content of *The Body Politic* rests with the Body Politic Collective, an autonomous body operating within Pink Triangle Press. The collective is a group of people who regularly give their time and labour to the production of this magazine. The opinions of the collective are represented only in editorials and clearly marked editorial essays. Offices of *The Body Politic* are located at 24 Duncan Street (fifth floor) in Toronto.

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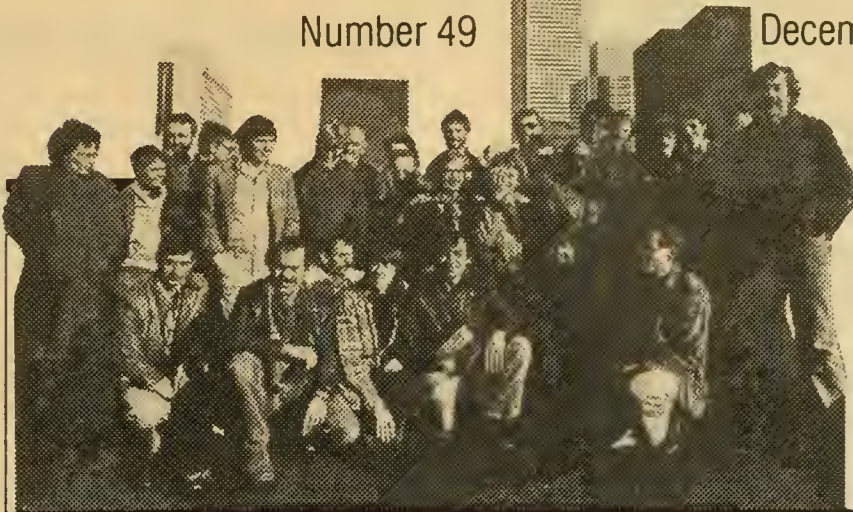
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This Issue

Number 49

December 1978 / January 1979



Countdown: p 20

When the police raided *TBP* last December, they apparently didn't anticipate much opposition. These 31 people were among the many who decided to give them a surprise. In this last issue before trial, we take a detailed look at the case and the characters behind it.

Activism and anxiety 1952: p 24

"Then there was the badge...." The entrapment of Mattachine leader Dale Jennings was to become the focus for the fledgling Society's first public action. This new visibility spurred rapid growth, but in the red-baiting, loyalty-minded era presided over by Senator Joe McCarthy, public exposure also brought with it a challenge to Mattachine's secret leadership. Part Two of John D'Emilio's "Dreams Deferred."



Crimes of passion — and profit p 37



From nine individual biographies, the San Francisco Gay Men's Theatre Collective has put together a performance which they'll present in Toronto this month. *TBP* writer Robin Hardy uncovers *Crimes Against Nature*. In other reviews, Gordon Montador discovers lousy exposure when he focuses on *The Gay Picture Book* through the lens of Susan Sontag's *On Photography*, and Lorna Weir finds that while Rita Mae Brown's publicists may try our faith, her new novel retains it. All in "Our Image."

Triumph and tragedy in California: p 16-17

Days after gay wins at the polls in Seattle and across California, San Francisco is stunned by the double assassination of Mayor George Moscone and gay Supervisor Harvey Milk. These, and other stories, in *TBP*'s World News.

Righteousness: p 33

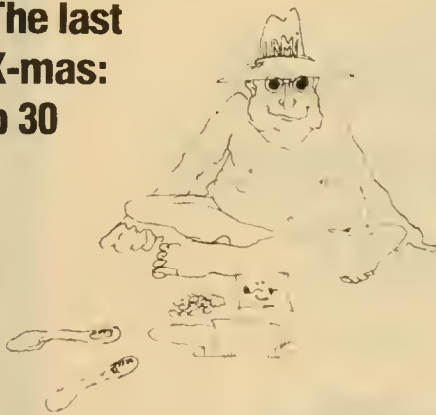
In a move that the Edmonton *Journal* called "outrageous," Mormon-led Alberta bigots have managed to get an anti-gay resolution passed by the province's school board trustees. The matter rests, uneasily, with the Ministry of Education.

Poet on ice: p 35

Gennady Trifonov has found that being a gay poet in the USSR means slurs, official condemnation and life in a labour camp. Even there, he isn't giving up.

The cover: Photographer Frank Rooney catches some of Pink Triangle's regulars gearing up for the coming legal showdown — or maybe just trying to keep warm during a shooting session on the office roof.

The last X-mas: p 30



Some people can find a way to make a killing on anything — even the end of the world. Gary Ostrom looks at the last profiteers in "Entrepreneurs of the Apocalypse."

Guilty — no defence: p 33

An Alice-in Wonderland trial ends in a real life, plea-bargained conviction. The convict? Havelock Ellis' *Sexual Inversion*, the first serious work on homosexuality in English, ruled "lewd" — and worse — without a word being allowed in its defence. Another in our series on major "obscenity" trials, "The Real Dirt."

Other features

Letters: p 4. Editorial: p. 7
Tribal Rights: p 18. Between the Lines: p 19. Dykes: p 32.
The New Age: p 34. Ivory Tunnel: p 43. Classifieds: p 44.
Community Page: p 47.

Please note: *Out in the City*, *Monitor*, and *Flaunting It!* are on holiday and will return next month.

Selling without selling out

Well, trying not to. Further thoughts on advertising — this time our own.

The back cover of this issue hangs a subscription ad onto a kind blurb about *TBP* from one of its kindest contributors, Jane Rule. We're glad she likes us enough and agreed (when we were assembling a series of such ads) to recommend us in this way.

The first ad in this series appeared on the back cover of the last issue, featuring equally kind words from Martin Duberman. We were also pleased with his praise and his willingness to express it in this way.

But, during a rather thorough "post mortem" discussion of the last issue just after it appeared, the collective debated some of the reservations we felt when

the Duberman ad was run. What, we asked, was the ad's message to our readers? The explicit message seemed easy: *TBP* is a certain kind of magazine, Martin Duberman recommends it, you should subscribe. But why, we asked, tell a reader who has *TBP* in hand what kind of magazine it is? Was there a hidden message here, too? We knew ads all contain hidden messages, and not just those which show photographs of ice cubes that subliminally spell out (and sell out) S-E-X.

The urging to subscribe contained a message that promoted purchasing as a means of exchange; but this we accepted. Though we don't wish to fos-

ter capitalism, we do operate within a capitalist system in a number of ways, one of which is having to sell our paper to subscribers (and advertisers) to keep it going, even as we try to reveal how this works. No hard objections here.

The means of recommending the paper turned out to be the issue: selling the paper by means of a blurb from a prominent historian and playwright. Examining our copy we tried to articulate the messages hidden here. The possibilities were:

First, that we were selling Martin Duberman even as he sold us. Even readers who didn't know him would gather from this ad that we thought his recommendation important, that he was someone Prominent.

Second, that we were selling a kind of star system or (to use another inexact

continued on page 6

What has:

**Whole eggs,
fresh, creamy butter,
Demerara sugar
and unbleached flour,
with
juicy sultanas,
big date pieces,
currants,
figs,
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mammoth pecans,
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TV plug

I think it is real rude of you people to so blatantly and impolitely ignore a year's very hard work by a dedicated band of homosexuals and completely ignore the Cable TV series, "This Program May Be Offensive to Heterosexuals." What reason? Do we not come up to political snuff? Sloppy editing? Bad breath? What? The series may not have been earth-shaking, but by cracky, it was *something*. If you think my comments sound slightly biased, you're right. I am **David G. Marriage** a member of **The Gay Offensive Collective, Toronto**

You are absolutely right; the series was significant. We simply failed to get a clear commitment from a reliable reviewer who was able to screen the entire series. — Our Image Working Group

A family affair

Ken Popert's article on the family seems unnecessarily one-sided. It is certainly true that the family today is being eroded on all sides, and that one of the tasks of gay liberation is to discuss and nurture alternatives to fill the void this creates. But I feel it is a mistake to exclude the family by definition from this process.

I return home for Christmas with my family each year not out of a sense of duty, but because I want to. I enjoy carting out the dusty tree-trimmings and immersing myself in the old traditions. But then, I had and have a happy, fairly unrestricted family life. My parents weathered my coming out with grace and understanding, and while neither would subscribe to *TBP* or join a rally for gay rights, they are interested in my development as a gay person and make conscious efforts to inform themselves of the growth of gay consciousness.

This perhaps puts me in a minority. Still, my feeling is that liberation, both personal and collective, can be enriched within the traditional family unit. Using one's unique gay sensibility to help the family evolve seems a worthwhile effort. Every gay person owes it to himself and his family to at least explore this possibility. Ken Popert seems content, even relieved, to pronounce the family dead without first taking its pulse.

Bill Chesney
Toronto

Hot Hofsess

New format but same old shoddy journalism. Writing a letter to *TBP*, trying to instill anything resembling a concern for accuracy among its editors is rather like trying to teach prosody to punk-rockers. They just don't get it.

In the November issue, under *Monitor*, there appears an item about me that combines a maximum of misinformation in a minimum of space. "Hamilton freelance writer John

Hofsess..." the item begins — whereas I live and work in Alberta and have for several months. "A sometimes gay" the item continues. What does that mean? Are there now part-time and full-time gays? Are bisexuals "sometimes gay"? And on what basis is this assertion made? The only public statement I have made concerning myself and the tiresome issue of sexual orientation (is she? is he? are they really?) occurred in *Content* magazine last year in which I mentioned having had a brief homosexual relationship at age 16 in 1954 — and the consequences thereof. Is it now *TBP*'s editorial position to identify people as "gay" or "sometimes gay" on the basis of homosexual activity, however limited, at any time in a person's life? I should think that it is up to an individual, not a presumptuous publication, to decide whether or not to wear the label "gay" or whether the word is even appropriate, given the facts of his or her personal life. The item continues ... (Hofsess) "seems to believe that the repressed shall inherit the earth." What is *that* based on? Where in the *Book-in-Canada* essay, which is supposed to be the article being "monitored" here, is such a view expressed or suggested? Where, in any of my writings, have I advocated limiting one's sensual or intellectual knowledge and experience? I have said, occasionally, that there are certain gay practices that trash the potentiality of homosexual experience, and which degrade it; in the same way that certain restaurants made a grim mockery out of what constitutes a meal, or that certain books and movies fail utterly even as minimal artistic experiences, but my criticisms are motivated by a desire to see homosexual relationships (etc.) improved from what they commonly are, not to circumscribe them, and certainly not to "repress" them.

Finally your commentator gets around to my essay "Gay Abandon" itself. It came as no surprise that he didn't understand it, couldn't even be bothered to try. He ends with the preposterous statement that "men like Hofsess should thank their lucky stars for lunacy: (referring to my characterization of gay militants as a "lunatic fringe") he's won the right to write his tripe because some have dared to chant and march."

I've been writing on numerous subjects for major publications in Canada for nearly ten years now. Even, however, with the few stories on gay themes I have done in recent years — the story about John Damien for *Week-end*, Jane Rule for *Books-in-Canada*, or my interview with members of Gay Youth Toronto for *Toronto Life* — there isn't the remotest connection between organized (or disorganized) gay politics and the publication of such pieces. Most of the gay people I have written about have little or no connection with marches and protests. It is absurd however to think that just because someone is not militant, and an ardent supporter of *The Body Politic*, that they are not political. Jane Rule and John Damien have done more to advance gay rights in this country (in my

**“Your paper rarely rises
above the level of bigotry,
unfairness and inaccuracy.”**

view) than all the rallies and protests from one end of the country to the other.

Yet when my story on Damien appeared (February 21, 1976) it was attacked in *The Body Politic* by Gerald Hannon for “whitewashing” Damien. Hannon said I should have called Damien a “cock-sucker” and flaunted his homosexuality in the faces of all *Weekend’s* readers. It seems never to have occurred to the ever-flaunting Hannon (who recently flaunted the *Men Loving Boys Loving Men* article from his pen) that the precise details of John Damien’s sexual activities (oral, anal, or whatever) were and are none of my business, and I would neither ask for nor publish such personal information. My story was a story of gross injustice that is still going on...both in and outside the pages of *TBP*. The most discouraging thing about your paper to me is that it rarely rises above the level of bigotry, unfairness, and inaccuracy so often attributed to the worst of gay people’s adversaries. Gay, sometimes gay, or never, or whatever... we all need something better.

John Hofsess
Calgary

Prison strategy

Prison is an intensified microcosm of society on the outside. Every aspect of oppression and exploitation is magnified. We elect our own government, which is just as powerless as the one you elect out there, to do anything but maintain the status quo. In fact, you are in the same prison system as we are, the only difference being that you have minimum custody. Men Against Sexism has been leading the struggle of prisoners against overcrowding, subhuman living conditions and repressive administrative policies. It is composed of gay and anti-sexist men here at the Washington State Penitentiary who came together for the purpose of defending ourselves against sexual oppression from both prisoners and staff.

Given the similarities of our respective situations, can you imagine us being able to achieve what we have by submitting the issue of our rights to straight prisoners so they could vote on them? We have had to fight for what we have. While we helped others in their fight with our captors, we have always had to rely on ourselves when push came to shove. We call this self-reliance. And if we had relied on straight prisoners to protect our rights we would still be being raped and bought and sold by them. We were smart enough to know this from the outset. We did not submit the issue of our rights to the prisoners of Eight Wing and lose, then submit them to Six Wing and lose, then to Seven Wing and lose, then prepare to get the prisoners yet more cell-houses to vote on the same issue. Yet you out there do this exact same thing; you have adopted a strategy that can only lead to defeat. You continue to rely on straight voters to protect your rights and refuse to learn from your mistakes. Dade County, St.

Paul, Wichita, Eugene and now Seattle with Initiative 13 and California against the Briggs referendum. The right wing, not us, is determining the arena of struggle, the issues to be fought over, the means by which the conflict will be waged and the social forces which will be involved in the fight. They have you relying on straight voters, limited to the ballot, in an area of their choice and have you on the defensive.

Of course we must defend ourselves. But are there not enough petty bourgeois and liberal elements to accomplish that sort of work? Would it unduly weaken our movement for the more progressive elements of the gay communities to prepare for the possibility of defeat, however remote you might think it is? An alternative strategy, which would have us coming from a position of strength, is based on self-reliance, yet would seek to unite us with other oppressed elements of the existing social order.

Gay and anti-sexist men who are serious about freedom must support their counterparts in the prisons. We are your fighters. Help to build a strong movement. Help us to help you. Look to the prisons.
Men Against Sexism
Washington State Penitentiary
Walla Walla, Washington

Disco castrato

I hate writing letters, but I hate disco “music” more. Thank you for the article “Disco Muzak...” (*TBP* Sept 1978). The writer, Glenn Schellenberg, drives a stake through the heart of the monster in a few short sentences and accomplishes this with force and authority. I’ve been trying to do my part by loud denunciations with my friends and Disco Sucks T-shirts. Schellenberg’s method is probably more effective. He gives aid and comfort to that small minority of folks who remember, fondly, real music with balls, and hate the laundered overly processed Vachon cake product that is disco.

Leland Richard
Montreal

Media message

I just wanted to drop you a note saying how much I enjoyed the “Monitor” column in the October issue. Your concise and perceptive reports on the Rorem profile in *People*, the Matlovich movie (you were right-on-target with that one) and Gilmour’s *Word is Out* review were excellent; as were the other interesting and informative items. I look forward to seeing more.

Too many people (and that includes gay activists) pay little attention to our media image. They’d rather ignore it than get angry over it, because anger takes up time. I wish I had ten of you for my media committee.

Bill Schoell
Acting Chairman
Media Committee
The Gay Activists Alliance
New York City

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Advertising is the capitalist institution most necessary to the operation of this collectivist paper, and most often makes us question our assumptions.

Wages Due replies

The following letter, accompanied by a note signed by Gay Youth Toronto (GYT), Brent Hawkes (Toronto MCC), and Barry (Dignity), was sent to TBP as a reply to Ken Popert's column "Bryantism" (TBP, Sept 1978). Upon enquiry TBP was told that Wages Due does want their January 1978 Open Letter to Anita Bryant to be printed as a reply to Popert. GYT confirmed that Wages Due Lesbians approached them with the suggestion that the letter signed by Wages Due should be sent by GYT to TBP. GYT agreed, and in their note they also promised to send another letter detailing the extent of their support for Wages Due Lesbians' position. By press date no letter has been received from GYT. We are printing the Wages Due letter without further explanation of GYT's position.

Dear Anita Bryant,

We are speaking out tonight as lesbian women because we want you and the rest of society to know who you are attacking. Though we number in our millions, we are forced to be invisible, and crusades like yours only fill us with more anguish and fury. We are not criminals, we are not depraved. We are women, like you.

Though you may think that lesbians are all single and childless, the truth is that many of us are mothers. When our children are taken away from us we fight back, just as you would.

We are school teachers, child care workers, nurses and social service workers. We give of ourselves to nurture society's children, but in return we risk losing our jobs if anyone discovers we are gay.

We are women on welfare struggling daily to feed and clothe our families on incomes far below official poverty levels.

We are immigrant women from the Third World. We work here scrubbing floors and cleaning toilets, thousands of miles from our children. For years we scrimp and save to bring them here, never knowing when we'll lose it all through arbitrary deportations.

We are prostitutes because it pays us enough to provide for our children, and live with whom we wish. When we are thrown in jail, we have to leave them behind sometimes forever.

We are full-time housewives caring for our families' needs, with little time left for ourselves.

As mothers, we want our children to have better lives than we have had, with more freedom and less prejudice. And we are fighting harder than anyone else to protect them from the sexual coercion that we ourselves have suffered, as women. We stand with our children against all sexual assault by their fathers, uncles, friends, teachers or strangers, whether straight or gay. We want our children to be able to decide for themselves in everything that matters to them.

Because you also oppose abortion, we want you to know that many of us have been forced to abort because we can't afford to give our children the life we think they deserve. Until we can, we

defend the right of all women to free, safe and legal abortions.

Our invisibility and isolation are coming to an end, because we are determined to lead our lives as we choose. Many straight women and a lot of men stand with us against your crusade, because they too want sexual choices, and a better future for all the children, whose fight begins with our moments of triumph.

Wages Due Lesbians — Toronto

Selling without selling out

continued from page 3

buzz phrase) personality cult: the paper was important because an important individual thought so.

Third, that we were telling our Canadian readers that TBP was important because an American judged it so — a provincialism hardly unknown in Canadian culture.

Fourth, that we were saying that TBP counts because an academic, an intellectual, an "authority" says so.

If any of these was indeed the hidden message, it would be opposed to much that we felt the paper stands for. We see the mass of critically thinking people in Canada, and to a lesser extent elsewhere, as our main audience; if they value the paper, it is doing its job well.

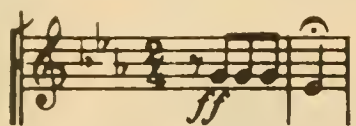
The discussion was heated. Some of us felt strongly that one or more of these possible messages were being "sold" by the ad; all of us wanted you to know about this discussion, since we feel TBP, as a small mass media item, has the responsibility of examining the assumptions of the mass media — including our own.

Discussion led to considering alternatives: what if a group of people, say members of a gay group in a chosen centre, were featured in the ad? What if regular readers, or long-time subscribers, were featured by virtue of their regularity or longevity rather than their "expertise"? What if several people, rather than just one, appeared in each ad?

The matter was left open. Our one decision was, after the Jane Rule ad this issue, not to run this particular series any more in TBP but to use them where the function of introducing the magazine is primary. An American audience, for example, might know Martin Duberman or Jonathan Katz, and not us, so we would run those ads in American papers. Jane Rule we would run in, say, various lesbian publications where the audience is likely to know Jane Rule but haven't considered TBP as lesbian-relevant.

Open, but for now, two final shots: first, you see that it isn't only other people's ads that we reject because of what they sell in an open or hidden way. Second, an odd but telling observation: the capitalist institution most necessary to the operation of this collectivist paper is advertising, and it's the one that most often makes us question just what our assumptions really are.

The Collective

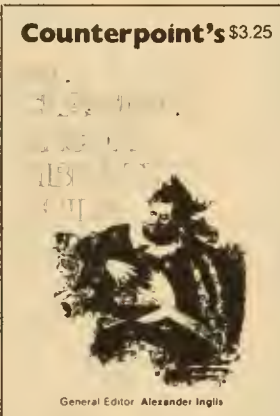


(The opening two bars from Beethoven's Fifth Symphony in C Minor.)

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The Body Politic

The Great Canadian Lesbian Fiction Contest

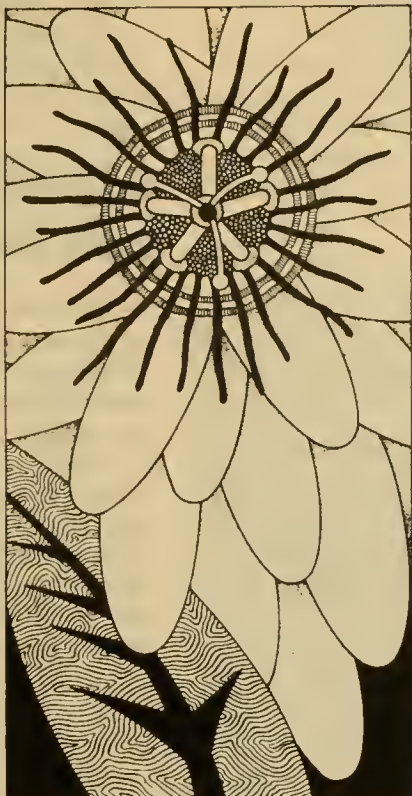
1st prize \$400
2nd prize \$200, 3rd prize \$100
Judges: Jane Rule & Marie-Claire Blais

How it came to be

"I don't know any other Canadian lesbian writers," Jane Rule said when she was interviewed by TBP a couple of years ago. Then, just recently, after talking with Marie-Claire Blais, Jane wrote and proposed a fiction contest for Canadian lesbian writers. She and Marie-Claire offered to judge the entries. And we would publish the winners. We leapt at the chance, of course. So, *The Body Politic* is pleased to announce the first Great Canadian Lesbian Fiction Contest.

Who can enter

Entrants must be citizens or residents of Canada. Stories must be submitted over author's real names, but winning stories may be published over pseudonyms if necessary. *The Body Politic* will retain the option on first North American publication rights, but final copyright will remain with the authors.



The Great Canadian Lesbian Fiction Contest,
c/o The Body Politic, Box 7289, Stn A, Toronto, Ontario, M5W 1X9.

What to write

The contest will be for short fiction by lesbians and with lesbian-relevant themes. (No poetry please.) Stories should be between 2500 and 3000 words. Manuscripts must be typewritten, double-spaced, on 8 1/2" x 11" paper. Two copies of each manuscript will be required. Stories cannot be returned, so please keep a copy for yourself.

When does it all happen

Entry deadline is December 31, 1978. Results will be announced in the April issue of *The Body Politic*. The winning story will be published in May and the runners-up at any time after that. If entries are of sufficient quality and quantity, Pink Triangle Press may publish an anthology of the best short fiction.

What you can win

Fame and fortune can be yours. First prize is \$400 and publication in *The Body Politic*. Second prize is \$200 and Third is \$100.

Editorial

Beware the flourishing trumpets

The United Nations has proclaimed 1979 the International Year of the Child (IYC), and the Canadian government is distributing literature promoting the UN Declaration of the Rights of the Child and encouraging a renewed concern for children's issues. These rights include the right to love and understanding, the right to adequate nutrition and medical care, free education, and even "the right to be brought up in a spirit of peace and universal brotherhood."

The key to the UN's high-sounding declaration can be found in the statement that children are "our most precious resource." Precious or not, to call any group of people a resource is to consider them as objects to be owned and controlled by others—in this case, straight adults.

This declaration denies that children have any sexuality of their own: sexuality is not mentioned in the long list of official UN rights. This means that, like women in the not-so-distant past, children are under the control of family and state in all sexual matters. This control is especially harsh for gay children; many young women in so-called reformatories are there simply because they are lesbians.

Children are also "protected" from gay adults, even if that adult happens to be their parent. The legal system has decided that gays are detrimental to children's health: while couching their homophobia in child-saving rhetoric, these lovers of mankind perpetuate the prejudices that make life difficult for gay children, their parents, gay parents and their children. The power to control is also the power to oppress, and those who are "protected" are rarely consulted.

This trumpet flourish in honour of children comes, in Canada, at a time when daycare, education, and health care facilities are suffering serious cutbacks. The government is distributing IYC publicity with the right hand while taking away children's rights to physical and mental health with the left. And, if memory of International Women's Year (1975) serves us right, we know that trumpet flourishes often announce a real decline in the quality of life of the group which is supposedly being honoured and protected. □



The only effective strategy

We won. The anti-gay tide sweeping the USA has been turned back in California and Seattle.

After a referendum held a year ago, we had to write, "The leadership in Miami adopted a 'high-toned' human rights approach full of flag-waving and pictures of the endangered American constitution. They discouraged public appearances by gay people and vetoed the mobilization of volunteers for a door-to-door campaign."

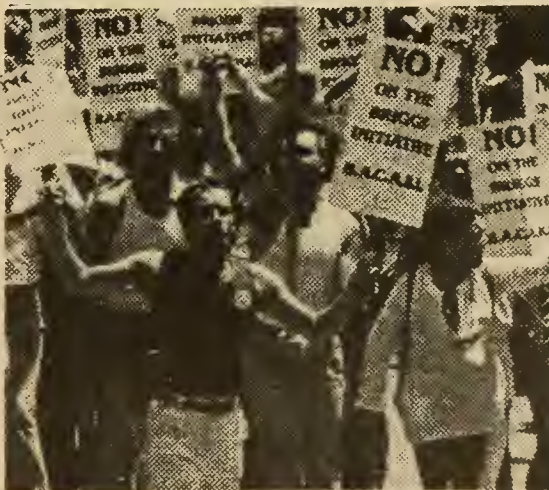
In 1977, we lost in Miami. With the same kind of campaigns we lost referenda in several other American cities during the year.

Seattle and California are each double victories. They are certainly victories in our struggle to defend our civil liberties. But even more important, the campaigns are victories for a gay liberation strategy. We were clearly talking about gay

rights, not just "human rights." And the voters listened.

In Miami, the only contact between the voters and gays was a flashy media campaign. This year thousands of flesh-and-blood gay people were mobilized to knock on doors and talk to people. In Miami the "experts" determined strategy "scientifically." This year the strategy was worked out in democratic debate. In Miami pro-gay forces hardly mentioned the word "homosexual." This year thousands of pamphlets and flyers were distributed, educating the voters about homosexuality and meeting their fears and questions head on. In Miami black people and working people were written off in favour of the "more liberal" middle class voters. This year working class and black people were the focus of the pro-gay campaign in many areas. And it was their support which topped the balance in our favour.

The Body Politic salutes the thousands of gay people who made possible the Seattle and California victories. You have shown clearly that the liberation of homosexuals can only be the work of homosexuals themselves. You have shown us who our allies are. You have demonstrated once again that the only effective strategy in our struggle is to be very "out," very open and proud to be gay. □



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Alberta school trustees launch mini-Briggs campaign

Edmonton Journal labels action "outrageous"

EDMONTON — The Alberta School Trustees' Association has passed a resolution asking the provincial government not to introduce legislation which would restrict local school boards "from dealing with proven instances of homosexuality among any of its paid employees, elected officials or student enrolment." The motion for the resolution was put forward by Willard Brooks, a school trustee from the southern Alberta town of Cardston. Brooks is a devout Mormon and his resolution received the support of other religious trustees, including Edmonton trustee Herb Jamieson, a member of Renaissance Canada and a speaker at the April Anita Bryant rally in that city.

While introducing his resolution at the School Trustees convention, held November 8 in Edmonton, Brooks asserted that unless the resolution was passed, homosexual child molesters would be rampant in the schools. Despite the use of this standard scare tactic, the vote on the resolution was close. Trustees voted 329 in favour and 318 against.

The resolution was initially introduced by Brooks for fear the government would act on recommendations made by the Alberta Human Rights Commission to prohibit discrimination based on sexual orientation. Such fears seem unwarranted, however, as Alberta Minister of Labour, Neil Crawford, has made it quite clear that the government will not be making amendments of any kind to the Individual Rights Protection Act.

During the School Trustees convention, Willard Brooks told delegates that his school board initiated the motion after learning in a publication of the Alberta Teachers' Association that teachers had participated in demonstrations against Bryant during her spring visit. Said Brooks, "We hate to say all Human Rights Commission staff are gay, but with the vigour with which they

defend them (homosexuals), we figure they are." Brooks said that while the school board accepts the Individual Rights Protection Act, the act should not be used to the extent that people of the same sex would be going around the halls holding hands and caressing each other, "and that's only what you see in the daylight." He quoted to delegates biblical descriptions of homosexuals by Moses and St Paul and warned that these are some of the people who might be teaching your children and boy scouts and coaching your hockey team."

Herb Jamieson, a vocal supporter of the resolution, said that trustees must ensure the moral safety of children. A platform guest and speaker at the Bryant concert in April, Jamieson announced from the platform that he had donated \$500 to Renaissance that night.

Other trustees spoke against the resolution, saying that trustees have no right in the bedrooms of their employees or fellow trustees. Another delegate said that human rights legislation is designed to protect people from all kinds of discrimination, and trustees do not want a witch hunt.

Mac Kryzanowski, president of the Alberta Teachers' Association reacted angrily to the trustees' action, saying homosexuals have as much right to be teachers as anyone "as long as they have no adverse effect in the classroom." Kryzanowski said that the Teachers' Association knows of no case of a teacher in Alberta being fired for homosexuality, and the Association has pledged to fight any such dismissals. Alberta teachers now can be fired only on the grounds of incompetence or dereliction of duty.

In an editorial entitled "No Moral Example" the *Edmonton Journal* mentioned the defeat of the Briggs Initiative in California and condemned the trustees' action as "outrageous and unwarranted." The editorial said that "If the morally righteous are to decide

who should be allowed to enjoy the personal freedoms our laws guarantee, soon only the morally righteous would qualify."

An additional 100 resolutions were passed at the Alberta School Trustees' convention and these will be presented to the Minister of Education on December 20. Stan Maertz, executive director of the Trustees Association, has stated that the resolution dealing with homosexuality will be presented without commentary since it was passed by such a narrow margin.

Robin Hardy □



October 26 issue of *Ottawa Revue* seized and charged as obscene.

Art mag charged with obscenity

OTTAWA — Pierre Viau, managing editor of *Ottawa Revue*, an arts and entertainment guide, has been charged with distributing obscene material after a police investigation which included a raid on a respected Ottawa art gallery.

Accompanying an October 26 editorial calling for an end to obscenity laws, *Ottawa Revue* printed photographs then appearing in an exhibition of Richard Nigro's work at the SAW Gallery in Ottawa. Entitled "Of Intimate Silences," the photos were inspired by Mishima's novel *Forbidden Colours* and explored the violence which exists between people connected by love or passion. One photo, reprinted on the cover of *Ottawa Revue* showed a man kneeling at the crotch of a woman. The editorial in the same issue defended the Nigro photograph series as "serious and compelling."

Police began their investigation after a woman in the Ottawa suburb of Blackburn Hamlet complained of receiving an unsolicited copy of the magazine. On October 31 three morality squad detectives raided SAW Gallery and seized three photographs. The photographs were returned to the gallery several days later, on the condition the gallery owner post a sign warning that "some of the work is of a sexual nature and may offend some persons." Police subsequently laid the obscenity charges against *Ottawa Revue*. Assistant Crown Attorney Richard Mosley defended the

charges by saying that they were "more concerned by the distributions to private homes than by the exhibition." *Ottawa Revue* is normally sold only at newsstands or by subscription, although a promotional distribution had been made in the Blackburn Hamlet area.

Viau, meanwhile, has stated that he will fight the obscenity charge. "It's not a question of obscenity but one of dealing in art." □

Handicapped stay with gays

TORONTO — A coalition of handicapped people in this city has overwhelmingly reaffirmed a policy demanding that sexual orientation be included as a prohibited ground of discrimination in the Ontario Human Rights Code, along with protection from discrimination because of a physical handicap.

The Coalition for Usable Transportation (CUT) spoke during the summer to Ontario Liberal Leader Stuart Smith about various subjects of concern to the handicapped. When human rights were mentioned, Smith told CUT representatives that although both "physical handicap" and "sexual orientation" should be in the Code, it might be politically wiser for interested groups to press only for coverage for the handicapped "at this time."

Smith apparently felt that an anti-gay backlash taking place in Ontario and elsewhere would make it difficult to get "sexual orientation" into new legislation. Groups insisting on its inclusion might find that their other concerns were also ignored, especially if the government treated the Ontario Human Rights Commission's 1977 recommendations as a package deal.

Following this advice from Smith, CUT discussed the matter, and early in the fall of 1978 reaffirmed that the demand for protection for gays would continue to be part of its policy.

Pat Shinton, a CUT member, told *TBP* that her group was not fooled by Smith's counsel that "it's smarter to push your own thing." "It was an attempt to divide us from each other — to split us up along group lines," she said. "The whole group decided to keep sexual orientation in there. I was quite surprised."

Shinton felt special interest groups would only be weakened if they acceded to pressure to "put ours above yours."

Gay people within CUT, and non-gays with handicapped friends who are gay, appear to have been instrumental in having CUT institute and reaffirm the policy.

John Rae, a spokesperson for BOOST, a blind person's self-help organization, also opposed Smith's suggestion at the time his group was meeting with the opposition leader.

Ontario's Tory government has not taken any visible action on the Human Rights Commissioners' unanimous report of a year and a half ago, *Life Together*. The report recommended legislated protection for gays as well as handicapped people.

Paul Trollope □



Look here! I'm in charge of all the hate and bigotry departments!!

**“No gay or lesbian individual
would be considered for foster parenting
regardless of his or her merits.”
— Alberta Foster Care Department**

Doctor leaked medical info, Damien charges

In the most startling development in the John Damien case since it began almost four years ago, Damien has sued the man who was his doctor when he was dismissed from his job with the Ontario Racing Commission. Damien charges that the doctor violated medical responsibility by telling racing officials that he was gay, and this disclosure eventually led to his dismissal from the Commission.

After the February 1975 dismissal, Damien launched a suit against the Racing Commission and four racing officials demanding damages and reinstatement to his job as Commission steward (judge).

The new suit is against Dr Thoreau Willard O'Mulvenny, who practiced medicine in Fort Erie, Ontario. Damien alleges that while he was O'Mulvenny's patient in 1974, the doctor learned that he was gay and subsequently, despite the confidentiality provisions of the Venereal Diseases Prevention Act, informed a representative of the Ontario Jockey Club who in turn informed Damien's superiors at the Commission.

If the court upholds the claims in Damien's new suit, they will explain another missing piece in the case so far: just what the sequence of events leading to the firing was.

The new suit arises from information learned or deduced from information which Damien has gleaned during the examinations for discovery which have been underway during the last three years. All of the four original defendants were examined during this period. According to the claim, two of them made statements last November which would support the charge against O'Mulvenny.

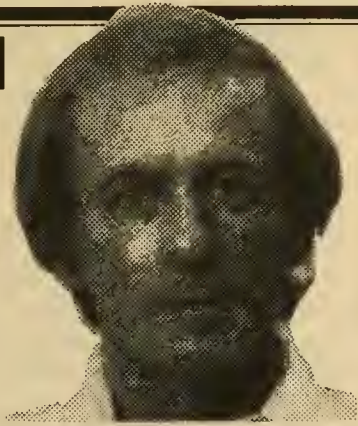
Dr. O'Mulvenny has already been examined by Damien's lawyers, and Damien has been examined once by O'Mulvenny and will be examined a second time early in December.

The new claim does not indicate to whom in the Ontario Jockey Club Dr. O'Mulvenny passed on the confidential information. Damien's lawyer, Paul Jewell, has not indicated publicly whether there will be a further charge against this individual.

Damien's allegation that O'Mulvenny violated medical confidentiality comes at a significant moment in Ontario. A provincial commission headed by Mr Justice Horace Krever has been investigating the misuse of medical records in the province. OHIP (Ontario's government operated health insurance plan), insurance companies, and medical personnel appear to be the prime subjects of investigation.

Jewell has submitted the Damien-O'Mulvenny charge to the Commission, but it is unclear at this time whether Krever will consider it formally.

Gay men will be especially concerned by the implication of the new charge, since many closeted gay men rely on the confidentiality provisions of the VD Prevention Act when they have check-



ups.

Damien's suit claims damages of four hundred thousand dollars, plus costs.

Meanwhile, the Committee to Defend John Damien is co-ordinating late November protests at various Ontario race-tracks. The goal of the protests is to alert racing fans of the case and seek their support for Damien.

Michael Lynch□

Contribute today to the ongoing work of the Committee to Defend John Damien. Send your cheque or money order to the Committee at Box 608, Station K, Toronto, ON, M4P 1S3. If you also wish to contribute to the Defence Fund, see p 46.



OTTAWA — The Canadian Lesbian and Gay Rights Coalition commemorated the deaths of tens of thousands of gay men and women in German concentration camps during World War II, as well as those Canadian soldiers, gay and non-gay, who gave their lives to end Nazi crimes against humanity. The wreath, bearing a pink triangle, is placed by Martin Hogarth (above), a Corporal in the Armed Forces until his discharge on the grounds of his homosexuality in 1975.

Hoy attacks Children's Aid

TORONTO — Employees of the Children's Aid Society (CAS) have been attacked by columnist Claire Hoy and the Toronto Sun for seeking protection from discrimination on the basis of sexual orientation in a union contract.

Two days after the proposed contract was submitted to management, Hoy attacked the contract as "the first of a new strategy by the militant homosexuals in our midst to spread their particular brand of depravity." He went on to describe an explicit scenario of a (male) homosexual counsellor "left alone night after night to tuck the boys into bed in one of the CAS's many group homes." He then urged concerned people to phone the CAS.

His column was followed the next day by a Sun editorial calling on the union to "smarten up and stop being silly twits."

In response to the Sun articles the CAS was deluged with phone calls, most supporting Hoy's position. In a press release, Douglas Barr, Executive Director of the CAS, said, "I am not at liberty to make any comment other than to say that it is a matter presently under negotiation and that the Society has not accepted the proposal."

In the press release a quotation purporting to be a CAS official position on staff relations with children stated: "Any staff member . . . involved in any misconduct including sexual advances or proselytizing with children . . . will be subject to disciplinary action." While a spokesperson claimed the position refers

to both heterosexual and homosexual staff, the language appears to be directly aimed at homosexual persons. TBP has learned that the alleged position is not, in fact, included in any CAS staff manual or employment contract, and most likely was produced for the occasion by the Executive Director.

Inclusion of the sexual orientation provision in the proposed collective agreement was made by the Collective Bargaining Committee of the Staff Association and accepted unanimously by the CAS staff as part of the proposed contract. As yet there has been no discussion between staff and management on the issue.

People wishing to indicate their support for the proposal should phone the CAS at (416) 924-4646.

Robin Hardy□

Foster Care vetoes gay parent

CALGARY — The Foster Care Department of the Alberta government has prevented a gay man from becoming a foster parent. In the final stages of gaining custody of a 12 year-old boy, Jerry Kissinger was told that despite otherwise superior qualifications, he could not become a foster parent because of his homosexuality.

On August 14, Kissinger had filed a formal application to become the foster parent of Jim Smith, an autistic and mentally handicapped boy. Kissinger first met the boy in 1975 while working as an institutional aide at Calgary's Baker Centre, a large residence and training institution for mentally handicapped children. He had been assigned to work with Jim and was responsible for the boy's program development. During the following two years, Kissinger worked closely with the boy, teaching him skills such as how to wash, dress, eat and go to the toilet by himself. Throughout the program, Kissinger tried to increase the opportunity for Jim to be independent and go where he wished without close supervision, and a warm, father-son relationship developed between the two.

In May 1977, Kissinger left his job at Baker Centre but remained in close contact with Jim. As a member of Calgary's Citizen Advocacy Society, an agency which assigns volunteers to the handicapped on a one to one basis, Kissinger has been assigned to work on Jim's training program, and Jim is allowed to visit Kissinger's home during weekends.

Earlier this year, convinced that the boy could never receive the kind of attention he needed within the institution, Kissinger decided to apply to be Jim's foster parent. His application had the support of Jim's natural parents, who know of Kissinger's homosexuality and think highly of him.

The Foster Care Department did not think so highly of Kissinger's homosexuality, however. On September 13, after having checked out Kissinger's references, Vendla Amy, a Department social worker, visited his home to conduct the final interview. While there

she said that Foster Care had been informed that Kissinger was "a self-proclaimed gay," and asked for confirmation. When Kissinger agreed, Amy told him that there was a specific policy of the Department that "no gay or lesbian individual would be considered for foster parenting regardless of what other merits he or she might possess."

The day after the interview, Kissinger contacted Alma Jordan, Amy's supervisor within the Department, who repeated that the reason Kissinger's application was refused was because of his homosexuality. Kissinger asked that the explanation be given in writing, but to date written notification he has received has confirmed only that his application is "cancelled with our department."

Shortly after, Kissinger approached the Alberta Human Rights Commission for assistance. Commission investigating officer Penny Davies contacted Alma Jordan in an unofficial investigation. Apparently Davies was told that the Foster Care Department had no policy against homosexuals, and that Jordan knew of both gay men and lesbians who were presently foster parents. The Department, however, has yet to provide valid reasons for the rejection of Kissinger's application.

Meanwhile, Kissinger has written Herb Henry, regional co-ordinator of social services in Calgary, asking for a full explanation for the rejection. If no answer is forthcoming he plans to take his case to the provincial Ombudsman who has the power to force Foster Care to explain their actions.

Despite the rejection of his application, Kissinger maintains close contact with Jim, but still feels Baker Centre is inadequate to provide the attention the boy requires. Discussing his desire to become Jim's foster parent, Kissinger told TBP that "working with a foster child provides the best combination of work and lifestyle. Because of the challenges of living with and caring for another human being, I can think of no better way to spend my time."□

When the Quebec Human Rights folks dodged as usual, Gatineau gays had a trick up their sleeve.

NDP votes to change Code, protection for gays on the way

SASKATOON — Saskatchewan's NDP government may introduce legislation by Christmas which will add sexual orientation to the Human Rights Code as a prohibited ground of discrimination. The government was urged to pass such legislation when delegates at the NDP annual conference here November 19 approved two-to-one a resolution calling for a law to forbid discrimination against homosexuals. NDP governments are normally bound to implement rank and file resolutions arising from annual conventions.

The government has indicated it will be drafting legislation for a number of human rights amendments before the end of December.

The victory for gay rights at the conference was the result of five years of lobbying by the Saskatchewan Gay Coalition (SGC). Although it was the first time the issue had been debated on the floor of a convention, a similar resolution had passed in Executive Council two years before.

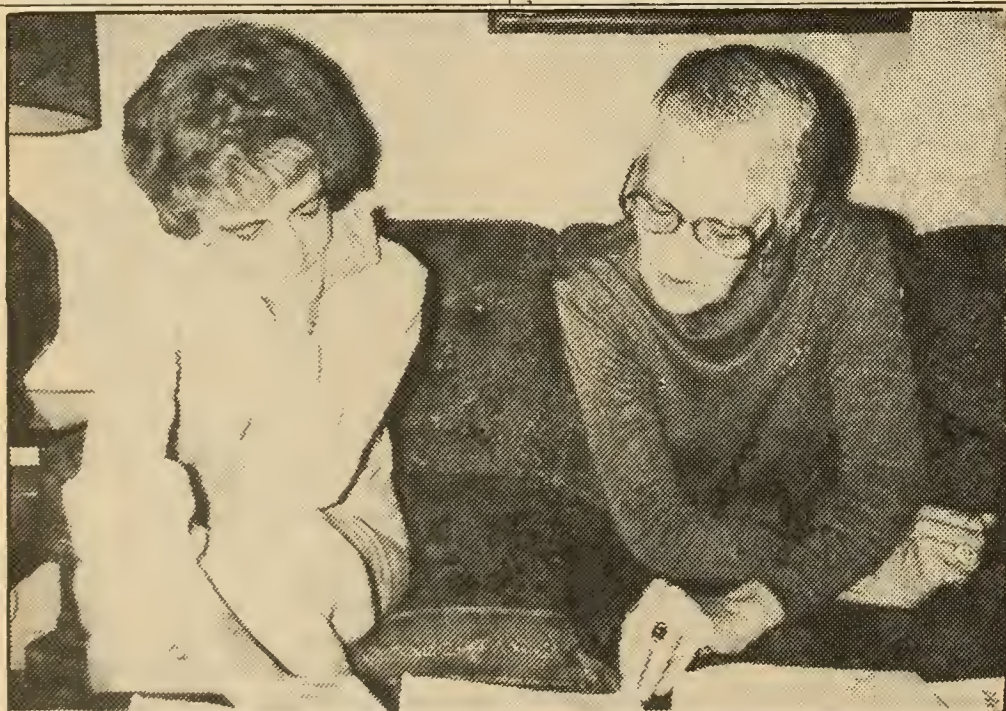
The one thousand delegates were told that the NDP would be seen as siding with "international buffoon Anita

Bryant" if it did not support the motion. Rod Dickinson, special assistant to Premier Blakeney, said that attitudes towards homosexuality were irrelevant when it came to ensuring homosexuals had full rights. Neil Richards and Michael Gordon, both members of the SGC and delegates at the convention, also spoke in favour of the motion. A spokesperson for SGC said, "It took five years of intensive lobbying to do this, and it's important to realize that the debate was carried by straight supporters."

Unsuccessfully opposing the motion were Eli Nesdoly, the NDP candidate in the federal riding of Battleford-Meadow Lake, and Consumer Affairs Minister Ed Whelan. Nesdoly warned that entrenching homosexual rights would create problems for school boards concerned about the influence on children.

In passing the motion, delegates also rejected an argument that homosexuals were not a legitimate group needing human rights protection.

Robin Hardy □



June Tattle (left) and Betty Fairchild discuss plans for Parents of Gays.

Mother organizes Parents of Gays

TORONTO — The formation of a local Parents of Gays group, the third to be organized in Canada, was announced at a press conference here November 27. The group is being co-ordinated at present by June Tattle whose son Steve is on the executive of the Coalition for Gay Rights in Ontario.

The formation of the group here was assisted by Betty Fairchild of Denver, Colorado, who flew to Toronto to contribute her experience in organizing to the local chapter.

Fairchild, who has long been associated with Parents of Gays organizations, has become something of a spokesperson for the movement, and is the author of *Now That You Know: What Every Parent Should Know About*

Homosexuality.

During an interview with *TBP*, Fairchild and Tattle explained their involvement in an organization which both see as crucial to the needs of most parents facing the fact that they have a gay child.

Betty Fairchild realized she was the mother of a gay son in 1970 when her 17-year-old came out to her. She reacted "with horror," but decided to visit him the following year in Berkeley. "I had an average American housewife mentality about women's lib and gay people," she said. "When I went to Berkeley I experienced so much. I saw that many people were living outside the norm, and outside the stereotypes I believed in. Some of them were gay people and I began to drop those stereotypes. Life's a

lot more interesting with its variables."

June Tattle's son came out to her two years ago. "I was freaked out," she remembers. "It seemed like a catastrophe. But I went to a parents' night at a Gay Youth Toronto meeting and it was a real eye-opener just to sit and listen to those young people. My whole family had this image of gay men as effeminate and in dresses. An abomination. Then you realize they're just ordinary kids. I became very emotionally involved, and I saw there was an obvious need for a parents' organization. The kids kept saying they wished there was someone for their parents to talk to. Pretty soon Steve began volunteering me to speak as a parent to gay organizations."

The group Tattle saw as an "obvious need" became a reality when Parents of Gays Toronto held its first meeting in mid-November. There were only four mothers present, but the group has already been posterizing around the city, and phone calls are already coming in at all hours of the day and night.

"It's because they have to talk," says Fairchild. "The first reaction of parents when a son or daughter comes out is fear of the unknown. Later they begin to question those beliefs and realize some are wrong. The most important thing is to give them positive information over and over again. It's most important for them to meet other gays."

Ninety percent of the parents involved in POG are women. Fairchild says that "Men find it harder to deal with emotional issues. They see it as a threat to their masculinity."

Both women emphasize that Parents of Gays is open to *all* parents, and they encourage any parent in need of support to get in touch.

The group can be contacted c/o 29 Granby St, Toronto, ON, M5B 1H8, or at (416) 484-4634. □

No office space for "tapettes"

GATINEAU — A new group has tricked a landlord into renting premises which had at first been refused because the group is gay. The deceit was necessary because an appeal to the Quebec Human Rights Commission proved entirely ineffective.

On October 25, l'Association Gaie de l'Ouest Québécois (AGOQ) tried to rent the premises at 32 Gatineau Avenue from a company called Cro-Mex. The group wanted to use the premises as an office and centre. AGOQ member Yvon Thivièrge and the rental agent had agreed to terms and were filling out the lease when the agent realized he would be renting to a gay group.

At that point the agent said that he would have to check with the owner and that he would call Thivièrge back the next day. He didn't call. When Thivièrge called him, the agent said the premises had already been rented to someone else.

AGOQ complained to the Quebec Human Rights Commission and they agreed to open an inquiry. Several days later, Commission inquiry officer Joe Lech told Thivièrge that, as far as he

could ascertain after an informal investigation, there had been no discrimination on the part of the landlord. In the year since sexual orientation was added to the Code, the Quebec Human Rights Commission hasn't found any landlord guilty of discrimination despite several complaints from gays.

Apparently, Cro-Mex had told the Commission it preferred to rent to a business, or to someone who would use the premises during the day, rather than at night, and that this was the reason for not renting to AGOQ.

All this time the premises were still being advertised in the window and in *Le Droit*, the area French-language daily. When Thivièrge expressed doubt as to whether the premises had actually been rented to anyone, Lech promised the Commission would keep the file open, but refused to pursue the case any further.

On November 7, another member of AGOQ, Guy Barrette, tried to rent the accommodation, pretending to represent a social service agency. He was successful and the lease was signed. The rental agent told Barrette he was glad to conclude a deal with him because he didn't want to have to rent to a group of "tapettes" (fags) who had approached him.

Barrette's visit accomplished three things. AGOQ got its centre. The visit proved that the place had obviously not been rented to someone else. And, finally, it invalidated the reasons Cro-Mex gave the Commission for not renting to AGOQ. However, it was the persistence of AGOQ and not the intervention of the Commission that produced these results. "The Commission acted quickly when we approached them," Thivièrge said, "but it seemed more interested in having us drop the case than in pursuing what was obviously a clear instance of discrimination."

What the landlord will do when he finds out he has a group of homosexuals for tenants remains to be seen.

David Garmaise □

Midnight Express protest criticized

The Body Politic has criticized both the racist nature of the new Hollywood film *Midnight Express* and the attacks on it that have been made by the Turkish-Canadian Friendship Association.

The Turkish-Canadian Friendship Association has been leafleting crowds attending the film in Toronto. Their leaflets attack the film for judging "a whole nation as sadists and homosexuals."

In a letter from *TBP* to the Editor of the Toronto *Globe and Mail*, collective member Ed Jackson says "we agree that in general the film is insulting to Turkey and Turkish people. It should be judged as racist in its distortion of facts and in its caricatures of third world peoples."

"We cannot, however, accept (the Friendship Association's) equation of homosexuality with crime and senseless brutality. Such a gratuitous slur on gay people is equally repugnant." □

Drapeau re-elected, more gay repression

MONTREAL — Gay leaders here have expressed concern over the results of the recent municipal elections. On November 12, Mayor Drapeau was re-elected with 61% of the vote and his Civic Party virtually wiped out the opposition, taking 52 of the 54 city council seats.

Drapeau and his party are considered by many to have been directly responsible for the police harassment of the Montreal gay community over the past twenty-five years. With the overwhelming majority he and his party obtained in the November elections, he may feel free to increase his anti-gay campaign over the next four years.

Prior to the elections, ADGQ, a Montreal-based gay civil rights group, sent letters to the opposition parties, the Montreal Citizen's Movement (MCM) and the Municipal Action Group (MAG), asking for their positions on issues of concern to lesbians and gays. Only the MCM, which had expressed its support for gays during the 1976 pre-Olympic clean-up campaign, responded. Abe Limonchick, MCM president, expressed support for an end to police repression and for gay rights. In fact he pointed out the MCM had voiced its support in city council following the Truxx raid in October 1977.

Serge Joyal, mayoral candidate for the MAG, spoke on the gay television programme, Productions 88, and indicated that if elected he would enact measures to reduce police repression. He also promised a municipal human rights charter including "sexual orientation."

A representative of the MCM, Marc Raboy, appeared on the same programme and repeated the MCM positions in support of gays. Predictably, Mayor Drapeau's office refused to appear on the programme.

As the election drew near, ADGQ called upon gays, lesbians and their supporters to vote against Drapeau in view of the mayor's long record of anti-gay actions.

to the elections, to protest against the Drapeau régime and to publicize its call. About 30 lesbians and gays took part in the afternoon protest.

In addition to Drapeau, other anti-gay candidates were elected to city council, including Dr Luc Larivée, president of the Montreal Catholic School Commission, the body which has refused to rent space to ADGQ.

The MCM and MAG each elected only one councillor. Nick auf der Mauer, who had indicated support for gay rights as a candidate in the last provincial election, is the MAG's only elected representative.

Ron Dayman □

Biblios compiled

TORONTO — Three bibliographies on homosexuality have been published by the Ontario Ministry of Labour. Containing over 200 pages of references compiled by researcher Alan Miller, the bibliographies are entitled *Homosexuality and Human Rights*, *Homosexuality and Employment*, and *Homosexuality in Specific Fields*.

The Ministry of Labour originally requested that the resource collection be built up in their library after the Ontario Human Rights Commission, which is under the jurisdiction of the Ministry, recommended that the government add sexual orientation to the Ontario Human Rights Code. The Ministry subsequently decided to publish the bibliographies as a resource for human rights commissions and other Canadian researchers.

According to Miller, current bibliographies and computer searches of titles were of only limited help. Instead he utilized a small gay collection at the University of Toronto and the much larger collection of the Canadian Gay Archives. "Without the Canadian Gay Archives, the bibliographies could never have been adequately treated," he said.

Copies of the bibliographies can be obtained free of charge from the Ontario Ministry of Labour, 400 University Avenue, Toronto M7A 1T7. □

Parasites may not harm majority of gay men

TORONTO — As many as two-thirds of sexually active gay men may carry microscopic intestinal parasites, according to the results of a recent study by Dr Donna Keystone, a Toronto tropical health specialist. However, the study also concluded that the presence of these parasites is generally not associated with serious symptoms of intestinal illness.

Conducted in cooperation with Hassle Free community health clinic, Keystone's study involved screening stool samples from 200 gay men and 100 Toronto firemen for the presence of parasites known as protozoa. Keystone was particularly interested in two types of protozoa, *Entamoeba histolytica* (left above) and *Giardia lamblia* (right), which are known in some cases to cause severe intestinal illness. These two protozoa are considered harmful enough by public health officials that treatment of them is mandatory.

The results of Keystone's study indicate that these parasites are far more common in gay men than in the general population, and that they are often not associated with ill health, or provoke only mild intestinal symptoms.

Of the 200 gay men, 68% were found to be infected with one or more varieties of protozoa, and an alarming 38% carried the potential disease-causing *E. histolytica* or *G. lamblia*. In contrast, far fewer of the control sample of firemen were infected with the parasites. Only 4% of the firemen carried the disease-causing protozoa, an incidence almost 10 times lower than that of the gay sample.

To determine whether the presence of parasites was correlated with intestinal illness, and to determine whether the types and frequency of sexual contacts increased the risk of being infected, participants in the survey filled out a detailed questionnaire. The results indicated that intestinal symptoms did not correlate with the presence of the parasites. Almost half of those gay men with parasites showed no symptoms at all, and most of the remainder showed only mild intestinal discomfort.

Of the gay men in the study, most were very sexually active, with 50% reporting more than 6 different sexual partners in the previous six months. The incidence of parasites, however, did not seem to correlate with the number of sexual contacts. Those gay men with fewer or no sexual contacts in 6 months were just as likely to be carrying one or more of the protozoa. It is generally believed that the intestinal protozoa are spread by oral-anal contact. The study, however, also failed to correlate incidence of parasites with anal sex, though the results did suggest that men who cleansed before anal sex had a slightly reduced chance of being infected. Of the control group of firemen, none admitted having any homosexual experiences — hardly surprising, considering the homophobia of that pro-

fession. Because no data were taken on the frequency of sexual contacts of the firemen, it is not known whether sexually active heterosexuals would carry intestinal parasites to the same extent as the gay men.

Despite the lack of symptoms in most of the men with either *E. histolytica* or *G. lamblia*, Keystone still recommended treatment because of the potential these protozoa have for causing serious illness. In most cases, the men were cured by a 10-day treatment with the drug Bémarsal. Listed as an emergency drug by the Federal Government, Bémarsal, has not been released for general prescription in Canada because safety tests have not been carried out here. The drug has been approved in most European countries, however, and Keystone speculated that the drug companies here have not undertaken the studies because there is not enough profit to be made from current consumption of the drug. She hopes one consequence of the study will be a renewed interest in Bémarsal by drug companies. At present, any doctor in Canada can obtain the drug only through a special request.

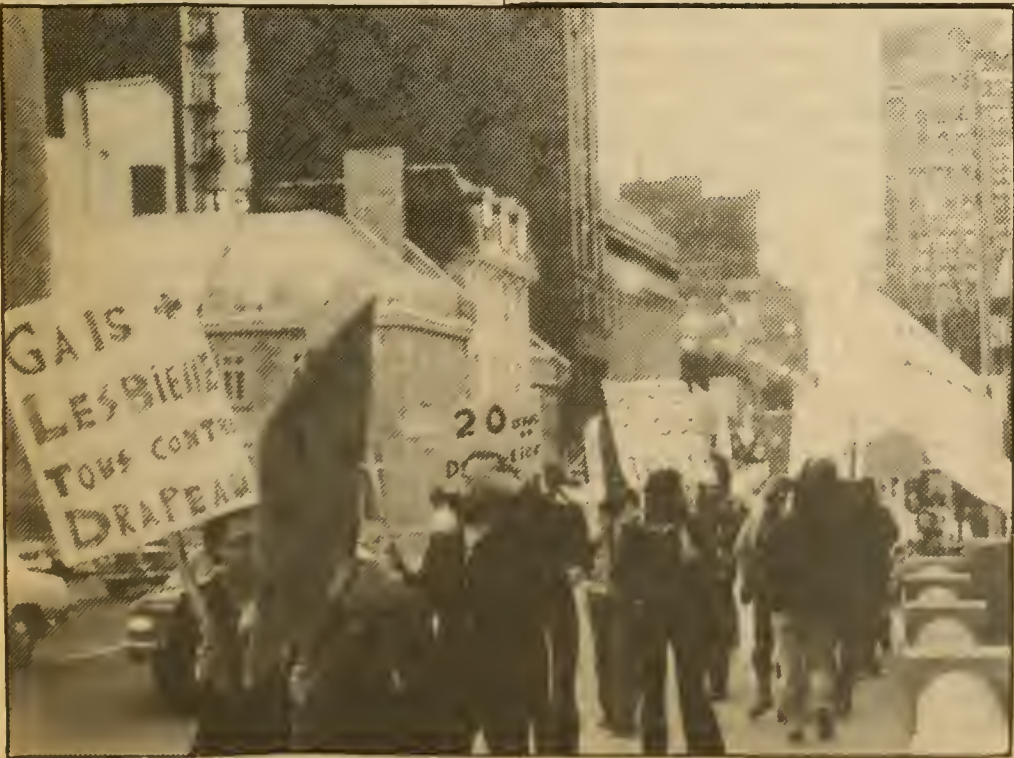
Because of the high incidence of the intestinal parasites in gay men and their potential for causing illness, Keystone is recommending that sexually active gays have annual stool examinations as a precaution. Sample collection kits can be obtained from Hassle Free Clinic in Toronto (922-3323) or from most MDs. □

Customs seizes Swedish magazine

TORONTO — The Deputy Minister of National Revenue has upheld the seizure and confiscation by Canada Customs of the September issue of *Revolt*, a Swedish gay liberation magazine containing sexually explicit illustrations. At almost the same time, the Toronto office of the Customs Department has notified TBP that a second issue of *Revolt* has also been seized.

A ruling dated September 15 and signed by H Meredith, a Toronto customs inspector, held that the September issue was "immoral and indecent" and thus was prohibited entry into Canada under the provisions of the Customs Tariff. The Canadian Lesbian and Gay Rights Coalition and the Canadian Periodical Publishers' Association, two groups of which TBP is a member, have both adopted policies demanding repeal of this section of the Customs Tariff.

TBP plans to appeal the decision to the Minister of National Revenue, Anthony Abbott. A further appeal to a County Court judge is possible, but is not planned in the case of *Revolt*. TBP feels that there would be no possibility of convincing a judge that the magazine should be released. □



Anti-Drapeau protesters march in front of Montreal City Hall.

HOMOSEXUALS MOLEST CHILDREN

Guelph Gay Equality regularly receives mail with hate messages scrawled in day-glo pink, and with anti-gay news clippings attached. The above envelope, and others like it, were mailed from Milton, Ontario, the headquarters of Renaissance Canada, Anita Bryant's sponsor. The Guelph postmaster says mailing such material may be illegal.

Fate of 144 tied to verdict in trial of Truxx owner

MONTREAL — Final testimony has been heard in the trial of Truxx bar owner Giuseppe Salvaggio. Charged with keeping "a common bawdy house" after Montreal police raided the gay bar in October 1977, Salvaggio has pleaded innocent.

After hearing defense witnesses, Municipal Court Judge Rolland Langlois remanded the case until December 12 when the lawyers' closing arguments will be heard. Langlois' decision will determine the fate of charges against the 144 men also arrested in the original raid and charged with being found in a bawdy house. If Salvaggio is found innocent of keeping a common bawdy house the charges against the 144 men will be dropped. If convicted, Salvaggio himself faces a possible two-year prison sentence and prosecution will proceed against the 144 found-ins.

Salvaggio's trial began last May when the police and defense witnesses testified as to the activities inside the bar. The Court then adjourned the case until October 25 when an additional 15 defense witnesses testified that acts of "gross indecency" were not common in the bar. Some of the witnesses admitted, however, that "there were exchanges of kisses and embraces of the kind that General de Gaulle used to give to foreign diplomats."

The police testimony was characterized by sensationalism. They claimed that sex was going on continually in Truxx and documented incidents of masturbation, sodomy and other acts. Reported to be one of the most conservative justices sitting in Municipal Court, Langlois frequently turned red at the mention of such activities.

As the trial proceeded inside the court, 30 gay men and lesbians picketed outside, demanding that all charges be dropped.

In a related development from the same Truxx arrests, the Quebec Court of Appeals has heard an appeal from lawyer Jeff Richstone to quash a provincial regulation that forced the Truxx found-ins to undergo VD tests after their arrests. In his brief, presented November 16, Richstone claimed that not only were the men forced to undergo the tests, but, as one of the bail con-

ditions pending trial, they were ordered to undergo further tests by the city doctor.

The regulation of the Public Health Act used by officials is being challenged on the basis that it contravenes a fundamental principle of law which protects the liberty of the individual as well as the Quebec Charter of Human Rights clause dealing with the right to bodily integrity.

The case is under deliberation by the court and judgement is not expected for some time.

In the meantime, funds are urgently needed to continue the defense of the Truxx accused. Contributions can be sent to Fond de défense des accusés, c/o Androgyny Bookstore, 1217 Crescent, Montreal H3G 2B1.

Stuart Russell □

Gay Jews celebrate

TORONTO — Forty gay Jewish men and women from across North America gathered here November 24-26 for Shabbaton '78, a religious and cultural celebration that included a weekend of workshops and seminars to discuss organization and social programming. Special guest at the festival was Rabbi Richard Sternberger of Washington DC, a leading spokesperson for the Reform Congregations in the United States. The conference was sponsored by the B'nai Kehillah Congregation of Toronto, an organization of gay Jews.

Rob Sands, a spokesperson for the organization, explained its role in the gay community: "We are supportive of lobbying, and the Coalition for Gay Rights in Ontario. I'd like to see more women and more activists in our congregation though. The people here are mainly middle class, in their late twenties, and many are closeted. It's more important for them to gain self-confidence as gay men and lesbians than to have their necks flung from the back of the closet to the picket line."

B'nai Kehillah's major goal at this time is to be received as a member in the Canadian Council of Reform Congregations. At a convention in 1976 of North American Reform Rabbis, it was resolved that gays have an important role in the Jewish community. □

Gays hold silent vigil to protest violence

WINNIPEG — Gays, Quakers and other concerned individuals gathered November 11 at the Louis Riel Monument on the grounds of the Manitoba Legislative Building to draw attention to the increasing number of physical attacks on gays. The crowd, at times numbering more than 25, stood silently or circled around the well-known gay cruising area for several hours.

The protest was organized by an *ad hoc* group of gay people shortly after a man was beaten to death in late September (*TBP*, November). In a statement released to the media November 9, the group explained the silent vigil by stating that "Violence on the grounds of the Legislative Building resulted in the death of a man on September 28. This vigil will call the conscience of the community to bear against the violence arising from irrational fear and hatred of homosexuality."

The vigil took place without incident, and was concluded by the singing of "Blowin' in the Wind." Afterward, people gathered for a discussion at St Stephen's Broadway Church.

Alerted by press releases distributed by the group, the city's media, including TV, radio and the *Winnipeg Free Press*, reported the vigil. In addition, a letter which had been circulated to clergy and social service workers was endorsed by over 30 individuals. The two-page letter discussed the local violence in a wider social context. "North America is currently the arena of a well-financed campaign to stir up hatred and fear around the issues of homosexuality and the rights of women. This campaign is waged in the name of religion and morality, but its effects are inflammatory and oppressive. It creates a climate of alienation and polarization."

Meanwhile, in a special report printed in the Winnipeg gay magazine *Gênos* (formerly *Out & About*), editors Ann King and Jefe Keep interviewed Police Superintendent of Crime, Ed Ogelski, concerning police response to the increasing number of attacks on gays in the cruising area. In the interview, entitled "Walk on the Killing Ground," Superintendent Ogelski appeared far from sympathetic, maintaining that all the police could do was "recommend most strongly that you people just don't go there." Ogelski went on to note that "you people have been cruising that area since I was a cruiser-car man myself, and I've been a cop for twenty-five years." During those twenty-five years and more, Winnipeg gays have learned not to count on the police for any kind of protection against physical attack.

Ogelski promised, however, that gays found "actively making out" would be arrested, especially if they were "visible from a public right of way, or if the officers are responding to a complaint from a member of the public." To those familiar with police presence at this cruising area it is clear they aren't responding to public complaints, and that

visibility to a public right of way is determined by cops actively searching the bushes with flashlights.

When asked how the police would respond to men holding hands or kissing in the area, Ogelski said that cops "would kick their asses and send them on home. More for the danger of being there at night; that's only stupidity."

Meanwhile *Gênos* itself has called on gays to stay away from the cruising area. Clearly the police have no interest in preventing the real crime of physical violence against gays — to them it is gay people who create the problem by continuing to meet in public. □

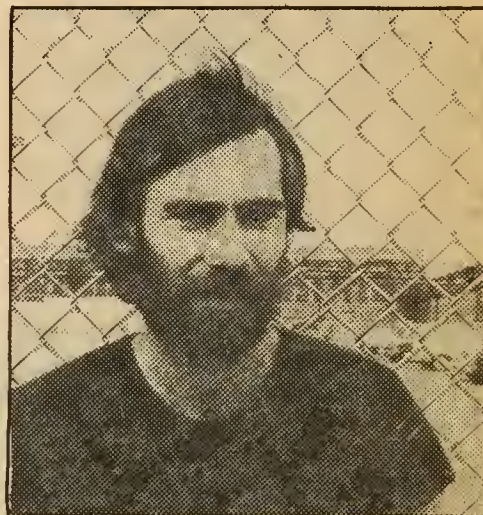
Gay candidate loses in school board race

WINDSOR — Well-known gay activist and community worker Jim Monk has lost his bid to become Canada's first openly gay school trustee.

He came seventh in a field of eight candidates and garnered 866 votes, about one third of those required to win one of the two Ward 3 seats.

Winners in the November 13 election were Helen Carefoot, the incumbent, and Tom Kilpatrick. Both received over 2,000 votes.

"I think I can attribute my loss to inexperience," Monk said. "As well, we weren't well organized, and we didn't spend enough money on the campaign. I had about 25 volunteers working for me, but the problem really was lack of organization."



School board candidate Jim Monk.

Monk spent only \$320 in a campaign that often sets candidates back thousands of dollars. Most of the money went towards the printing of a leaflet and newspaper which outlined his ideas on education. "Both were well received," says Monk. "But we were able to leaflet the ward once only. I had people call me up and tell me it was the best piece of campaign literature they'd received. Only two calls were negative, and as far as I know none of my opponents indulged in any gay-baiting."

Monk is uncertain as to whether he would run again two years from now. "If I do," he says, "I'll have a campaign manager for sure. And I'll start organizing a lot earlier." □

Police hit Battered Wives demo

MONTREAL — Police here arrested thirty-three women and twenty-five men and beat up many others on November 8, during a peaceful demonstration protesting the appearance of the punk rock group Battered Wives at the Theatre Saint-Denis.

Barely an hour after it had begun the protest was broken up by rows of riot police wearing helmets and wielding billy-clubs. Demonstrators who were seated on the sidewalk chanting slogans, as well as innocent passers-by, were attacked by police, kicked and beaten, and a woman was dragged by the hair into a paddy wagon. Demonstrator Clara Valverde said that the police did not give any warning or tell the crowd to disperse and that they singled out well-known leaders in the crowd for arrest. The fifty-eight arrested were held until 4 am while police tried to determine what charges could be laid. A police sergeant later said that those arrested could be charged with obstructing the sidewalk, but no charges have been laid to date.

The demonstration was organized by the Montreal Coalition des Femmes contre la Violence, who in August had already organized a protest against the group's record. It was supported by members of a musicians' union, the women's group Plurielles, and the gay bookstore Androgyny. According to the feminists, the Battered Wives' logo (a lipstick stained fist inside a bleeding heart), the group's lyrics and their album cover all trivialize women's experience of oppression for publicity gimmicks.

In Toronto, a rally and march organized by Women Against Violence Against Women (WAVAW) had taken place on November 3, when Battered Wives played at the O'Keefe center as the opening act for Elvis Costello. WAVAW stated that, while some punk

rock is a form of social protest, "the Battered Wives' publicity campaign trivializes the gruesome experience of domestic violence." WAVAW member Eve Zaremba explained that the feminist group is not trying to impose censorship but rather to "point out the connection between society's acceptance of the group's name and society's acceptance of the crime of wife beating."

The Toronto demonstration did not involve any physical violence, but some of the rock group's fans insulted the women who were demonstrating. "Some very nasty things were said, but the majority just stood there," said Zaremba.

The rock group had an appearance at Carleton University cancelled, and was officially condemned by the National Union of Students and the British Columbia Status of Women Committee. In view of this negative publicity, they grudgingly changed their name to "The Wives."

However, even this small victory won by feminists proved to be shortlived. On November 23, as soon as the tour with Costello was over, the punk rock group changed its name again, back to "The Battered Wives." In a press conference they attacked the "unfair tactics" of WAVAW and announced the formation of a coalition, to be called Rock against Repression, which apparently has the support of the extreme right-wing Ontario Libertarian Party. The new Battered Wives plan to hold a concert on January 12 at the Masonic Temple.

The group, incidentally, had originally wanted to call itself "Niggers in a Wood Pile," but didn't because of the racist implications of the name. They apparently have no such reservations about sexism.

by Elizabeth Bolton
and Mariana Valverde

Women reclaim Rape City streets

EDMONTON — After dark on Saturday, November 18, several hundred women gathered in -23°C weather on 97th Street here. Chanting arm in arm, the women proceeded to march through the roughest area of the city to reclaim the streets which have given Edmonton the reputation of Canada's Rape City. An alarming increase recently in the number of sexual assaults spurred Edmonton's Women's Coalition to organize the march. Said spokeswoman Mary Hickman, "We marched here because we are afraid of the violence done to women in this city — Rape City. We want that violence and the fear of that violence to end."

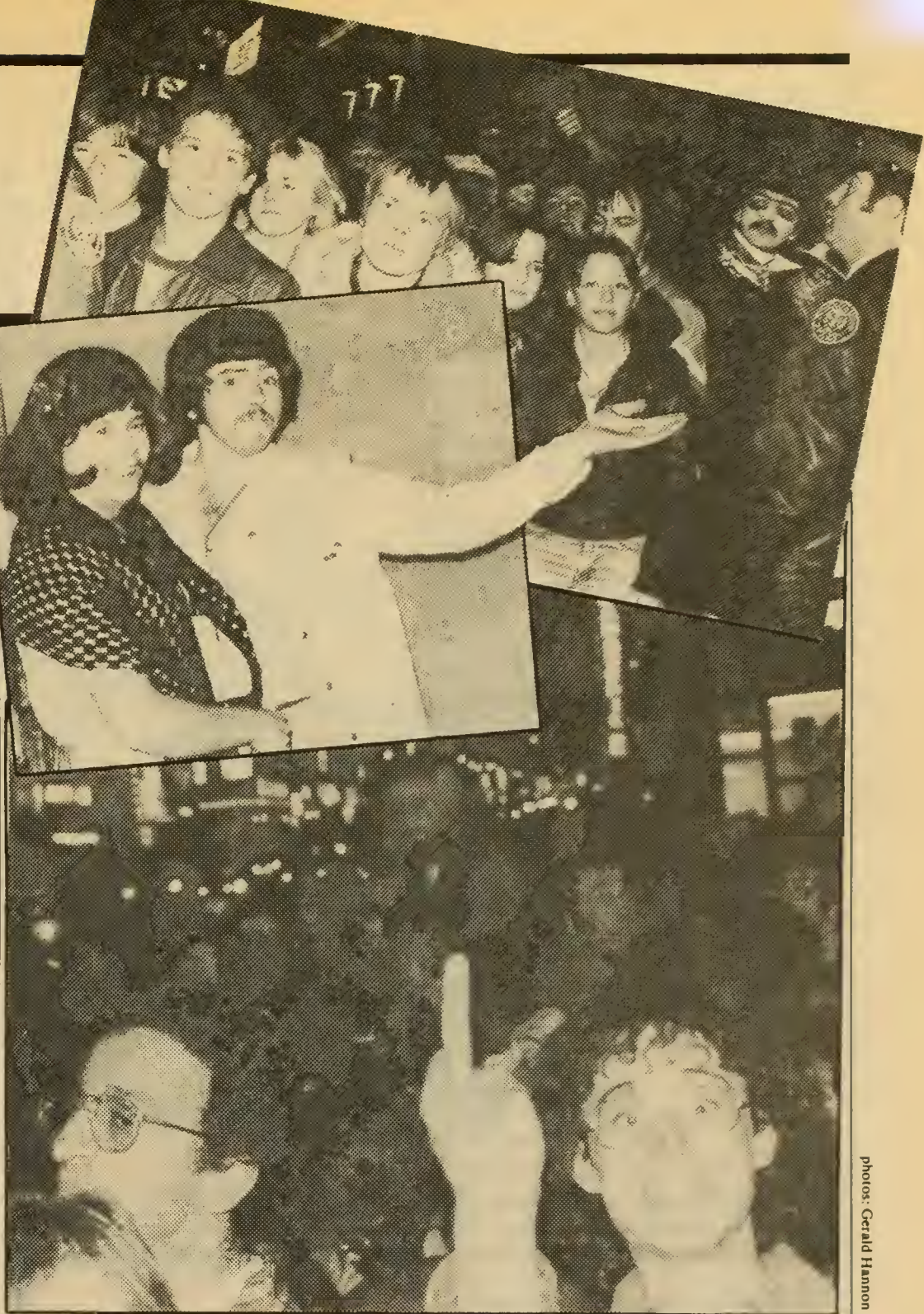
The lively five-kilometre march occurred without incident. The women had decided not to apply for a march permit in order to avoid having a male police escort, and in the same spirit, men were not invited to participate in the march itself. "Two hundred women walking together through the streets

without men produced a tremendous feeling of strength," said head marshal Effie Woloshyn.

The march ended at the University of Alberta campus, where rally facilities were being set up by men from Edmonton's Lesbian and Gay Rights Organization. Addressed by groups such as the Rape Crisis Centre and Student Legal Aid, the rally managed to raise \$450 to offset expenses and help support the Rape Crisis Centre.

Edmonton's media gave the event good coverage and a CP wire story was picked up by newspapers across the country. Organizers were pleased and Woloshyn called the event "really fantastic, women here are in high spirits."

Meanwhile, Federal Justice Minister Otto Lang has indicated that new rape legislation redefining rape as indecent assault has been postponed at least until early next year. The Law Reform Commission has recommended that rape laws be replaced with a provision that sexual contact with another person without that person's consent be the offense. □



Escaping the crowd: Drag queen and friend (centre) avoid the hostile Hallowe'en hets.

Straight hate on Hallowe'en

TORONTO — The police, after a meeting with representatives of the gay community in early October, promised they would do their best to prevent crowds of anti-gay heterosexuals from gathering outside the St Charles tavern on Hallowe'en.

They didn't.

Though they were there in large numbers, the police did nothing to prevent the biggest regular mass display of straight hate in North America from turning Yonge Street into dangerous territory for gay people. However, a quickly organized, ad hoc group of gay activists spent most of the evening patrolling dark backstreets where isolated gay people might be in danger from straight attacks.

The newspapers reported 95 arrests, more than ever before. Gay spokespersons feel the increased number of arrests may be due in part to the pressure the community has been putting on the police, and they also hope the arrests may help discourage the event next year.

TBP reporter Robin Hardy was part of the Yonge Street crowd this Hallowe'en: "There were thousands of them lining both sides of the street for 4 or 5 city blocks. Ostensibly they were there to see the drag queens go in and out of the St Charles tavern, but all they can do is ogle each other across the street or check out the bumper to bumper horn-honking traffic. The drag queens are smart enough to enter by the back door."

"From different places in the crowd

people are throwing eggs at the front of the tavern. There's a small, empty no-man's land directly in front of the building that is so slick with broken eggs that it's almost impossible to cross without falling. Some people do fall. The crowd roars.

"The cops spend most of their time doing their best to keep people from standing too close to the plate glass store windows along the street. When someone rushes the front door of the St Charles and rips it open, breaking the lock and splintering the wood, they look the other way. They get a little more upset if a stray egg hits one of them — they plunge into the crowd and there's one more arrest.

"One of the dykes I was with saw this straight creep with eggs hidden under his shirt. She strolls past and 'accidentally' smacks into him at belly level. The look on his face..."

"Inside the St Charles the drag show goes on without a hitch. When it's all over, they leave by the back door, same as they came in. A few hets have gathered around by that time. An older man points to one of the queens and says, 'He should be put out of his misery.'"

Gay community spokespersons emphasized they will continue to put pressure on the police to do their job and prevent crowds from forming. It is hoped as well that a larger group of gay people can be organized to patrol the streets next year. □

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For further information, call Gayline West: 791-6974, weeknights, 7:30-10 PM

JOIN US!

The Coalition for Gay Rights in Ontario wants to expand its campaign beyond the larger cities into the farther corners of the province. To do this, we need the individual support of lesbians and gay men who can monitor their local communities for us and let us know when anti-gay forces are at work against our gay community.

CGRO plans to launch a new, quarterly periodical very soon, aimed at non-gay people throughout Ontario, to overcome the mystery and negative mythology that surrounds us, as well as to bypass the negative — or non-existent — coverage we get in our straight daily and weekly newspapers. The quarterly will explain the need for legislated gay rights in Ontario.

To do this, we need your help. We need the funds to launch our periodical and we need people to help us compile the mailing list of potential recipients in their communities.

If you can help, sit down and write us a note today! Even better, use the coupon below to send in your membership fee and help us get it all together.

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Operation Liberty protests increased state repression

MONTREAL — Over one thousand people packed Operation Liberty's November 17 meeting here to protest increasing state repression in Canada. Simultaneous support meetings took place in Toronto and Halifax. Similar meetings had already been held in other cities across the country.

The meetings called for the repeal of the War Measures Act and the defence and extension of democratic rights. They protested increased political repression by the police and other state institutions, and reaffirmed Quebec's right to choose whether or not it will remain inside the Canadian confederation.

The Montreal meeting climaxed six months of common struggle among groups which have seldom worked together: political, popular, feminist and gay. The gay presence was coordinated by a coalition including members of the Association pour les Droits des Gai(e)s du Québec (ADGQ), Androgyny Bookstore, Productions 88, gay members of the Ligue Ouvrière Révolutionnaire, Gay McGill, Gay Info and the Comité des Accusés du Truux.

Paul Keenan, one of the Truux accused, addressed the rally on behalf of the Gay Coalition. He described the ways the state and its police oppress gay people, and attempt to confine them to the ghetto. "Though a place of isolation and fear, the ghetto is also our first base of solidarity and organizing." He pointed out the common struggle of women and gay people "against the patriarchal capitalist system established to maintain the traditional image of the sexes and sexual roles."

Other speakers focused on the growing list of police crimes, harassment against working people and those demanding social change, and the increasingly repressive laws being introduced under the guise of "national security." A woman from Les Femmes de Montréal Contre La Violence Fait Aux Femmes referred to the unwarranted police brutality and mass arrests at a local demonstration against the Battered Wives rock group just ten days before.

In Toronto, the Operation Liberty Support meeting drew over 250 people. The support group included *The Body Politic*, the Revolutionary Workers League, In Struggle!, the Law Union of Ontario and The Body Politic Free the Press Fund. The keynote speech for the support committee was given by TBP collective member Tim McCaskell. He stressed the need for different groups to give priority to the struggle to preserve democratic rights.

Although judged a success, Montreal's Operation Liberty had experienced organizational difficulties. Just three weeks before the November 17 meeting, Quebec's three largest labour federations pulled out of the organizing committee which had been planning both a meeting and a demon-

stration. The events had originally been scheduled for October 21, but had been postponed at the request of the union leadership.

The unions' withdrawal forced the cancellation of the demonstration and also caused the Ligue des Droits de l'Homme (now Ligue des Droits et Libertés, LDL) to have second thoughts about the meeting. The Ligue, instrumental in setting up the Operation Liberty coalition six months before, read only an "unofficial" statement at the meeting.

The main point of contention appears to be the unions' demand that there be one placard and leaflet endorsed by everyone at the demonstration. This was unacceptable to most of the rest of the coalition who felt that all groups had to have the right to their own slogans and demands so long as the coalition themes remained central.

Certainly the demand for gay rights was a prominent feature of all Operation Liberty propaganda. The *TBP* raid was frequently cited as evidence of the breadth of police repression in English Canada.

"The gay movement was born from a collective will to fight back and find alternatives to the ghetto," said Keenan as he concluded his address. "It is a tool to build coalitions with other groups faced with police repression. The Gay Coalition was formed to work with you within Operation Liberty. We have many struggles in common. To combat police repression we all need to see beyond our respective struggles and tonight we ask for your support as we offer ours to you." □

Civil rights under attack: a chronology

Autumn 1969. The RCMP begins its three year long investigation of the New Democratic Party, using infiltration, wiretapping and bugging.

May 1970. The Federal cabinet sets up a special committee to plan the "measures and actions" necessary if the War Measures Act were proclaimed. The committee is also responsible for beefing up the role of the Army and the RCMP. **October 1970.** The War Measures Act is proclaimed and civil rights for Canadians are temporarily suspended. The Army occupies Quebec in an operation code named "Operation Trial Run." Hundreds are arrested and held without charge. Electronic bugging and wiretapping go on full blast.

October 4, 1971. RCMP kidnap an activist and hold him for more than 17 hours, harassing him to become an informer. This is only the first of several such kidnappings.

December 19, 1971. The RCMP publishes a false FLQ communiqué calling for violence.

April 18, 1972. The Canadian Army carries out its "Neat Pitch" exercises. Forty-six generals and colonels meet to

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ANYTHING WE'VE SEEN IN YEARS"

Village Voice

"SO WELL STAGED AND PERFORMED THAT IT
BLEW ME OUT OF MY SEAT"

San Francisco Chronicle

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study a plan to occupy Quebec.

May 8, 1972. The RCMP burns down a barn in the Eastern Townships to prevent a meeting from taking place.

October 6, 1972. Quebec Provincial Police, Montreal Security Police and RCMP carry out a burglary at the offices of Agence de Press Libre, a Quebec news service. Membership and subscription lists are stolen.

January 8, 1973. RCMP agents steal and copy computer tapes with membership lists of the Parti Québécois.

February 21, 1973. Montreal city police search the Women's Centre in that city and seize documents.

August 1973. Microphone bugs are discovered in Agence de Press Libre offices.

June 30, 1974. Legislation on electronic eavesdropping which amends the Official Secrets Act becomes law.

July 26, 1974. An RCMP agent is wounded when a bomb he is placing at the home of the president of Steinberg's Supermarkets explodes. The bombing was to appear to be the work of striking supermarket workers.

March 27, 1975. The Federal cabinet issues a series of secret directives to broaden the mandate of the RCMP on terms of the fight against "subversion."

June 25, 1975. Montreal police search the offices of The Committee to Struggle for Contraception and Free Abortion and The Feminist Documentation Centre. Lists and documents are seized.

Spring 1976. In preparation for the Olympic Games, the secret services of the Canadian Army, the RCMP, the QPP, and Montreal police carry out extensive raids, searches and interrogations in Quebec and across the country.

July 1977. The Federal law on wiretapping and electronic eavesdropping is amended and made more repressive.

Autumn 1977. The public learns that the RCMP stole and used confidential medical files and income tax reports held by other state agencies.

October 23, 1977. Machine gun-totting police march into the Truax bar in Montreal and arrest 144 gay men, forcing them to undergo compulsory VD tests.

December 30, 1977. Metropolitan Toronto and Ontario Provincial Police raid the offices of *The Body Politic* and seize 12 shipping boxes of files, personal correspondence, submissions, financial records and subscription lists.

Autumn 1977. The Canadian Defense Minister admits that the security services of the Canadian Army and the RCMP have been installing listening devices in student meeting halls in Toronto, Ottawa and Montreal.

The public learns the RCMP has been illegally opening first class mail in the Post Office for almost 40 years.

February 1978. Cabinet introduces Bill C-26 into Parliament to make illegal RCMP mail openings legal after the fact.

September 28, 1978. Fifty police armed with rifles, cameras with telescopic lenses, binoculars and walkie-talkies, illegally surround a farmhouse where a study weekend organized by the group In Struggle! is taking place near St

Catherine de Katevale in Quebec. Both QPP and RCMP subsequently refuse to take responsibility for the harassment.

October 1978. Parliament declares a strike by Canadian Union of Postal Workers illegal, and RCMP agents begin searching union offices, seizing membership lists and harassing union officials in their homes. □

Officials support gay tenants rights

TORONTO — New landlord and tenant legislation changing the laws relating to residential tenancies should include provisions protecting lesbians and gays from eviction on the basis of their sexual orientation, according to Ontario NDP leader Michael Cassidy.

Speaking to about 500 angry tenants at a meeting held November 15 to oppose proposed new residential tenancy legislation, Cassidy was responding to comments and questions from the floor. He seemed surprised to hear that lesbians and gays were being evicted from their apartments because of their sexual orientation, and said that

this was totally unacceptable to the New Democratic Party.

The meeting, in downtown Toronto's St Lawrence Hall, was called on an emergency basis by the Federation of Metro Tenants' Associations to prevent the Tory government from pushing through the new legislation without sufficient time for public discussion and debate.

The proposed legislation would destroy or substantially weaken all the reforms achieved by tenants in 1970 and 1975 amendments to landlord and tenant law. Particularly dangerous is a new provision allowing landlords to establish "house rules" and to make possible summary eviction for any violation of such rules. The provision could allow homophobic landlords to establish discriminatory "rules" stating that gays and lesbians could not be tenants, or that homosexual or lesbian sexual acts were forbidden on the premises.

Paul Trollope □

Up and Coming

The Lesbian Organization of Toronto (LOOT) is sponsoring a benefit dance to raise money for a Canada-wide lesbian conference. The dance will be held on December 9 at St Paul's Church, 121 Avenue Road, at 9 pm. LOOT is responsible for organizing the conference and needs women willing to help. Contact The Lesbian Conference Committee, c/o LOOT, 342 Jarvis St, Toronto, and see page 36 for details.

On Friday, December 15, from 8 pm, the Waterloo Universities' Gay Liberation Movement is having a Christmas party in the 5th floor lounge of the Math and Computer Building. With taped music and the band "Willow," the admission is \$1.00 for Kitchener-Waterloo students and \$2.00 for others. For more information call (519) 884-0769.

Toronto Integrity, the gay Anglicans, are having their Christmas party at 8 pm on December 12 at St John's Church in Toronto. Integrity's next regular meeting is on January 9 at 8 pm at Holy Trinity Church, and the second Tuesday of every month thereafter. □

Gays win landslide victory; voters dump both 13 and 6

Briggs and SOME vow to return

SEATTLE — Voters defeated an initiative to repeal this city's gay rights ordinance by a margin of 62.9 to 37.1 per cent.

The results make Seattle the first US city to reaffirm its support for gay rights by popular referendum. Gay rights ordinances were repealed in Miami, Wichita, St Paul and Eugene over the last two years.

The victory was largely due to an extensive grass roots campaign which tackled head on the issues of gay rights and homosexuality. Opposition to the anti-gay initiative was spearheaded by the Seattle Committee Against 13 (SCAT) and Women Against 13 (WAT). The more conservative "Citizens to Retain Fair Employment" concentrated its efforts on media advertising and endorsements from public figures.

In the last weeks of the campaign, all three major anti-13 organizations were active. Door-to-door canvassing continued across the city. "Citizens" reached its campaign goal of \$100,000. SCAT and WAT volunteers wearing sandwich bill-boards and dispensing literature were seen all over town, while freeway banners at rush hour recommended a "no" vote. SCAT also managed to line up substantial union support behind gay rights, and took the question into working class and black areas for the first time.

Pre-election polls had predicted an extremely close race: the last Seattle *Times* survey said 54% of voters opposed the initiative. Both sides expected that no conclusion would be reached until the last votes were counted.

But as pro-gay crowds began to gather at the Eagles' Ballroom (Citizens) and the Market School auditorium (SCAT and WAT), returns showed a heavy margin for the pro-gay forces. When it was clear that victory was secure, a crowd of over 2000 marched in a candle-light procession through rainy downtown Seattle.

David Estes, co-chairperson of the anti-gay Save Our Moral Ethics (SOME) which had provoked the initiative, attributed its humiliating defeat to under-funding and lack of political experience. SOME received a \$10,000 donation from Anita Bryant's Protect America's Children.

SOME's other co-chair, policeman Dennis Falk, grumbled, "If the voters have rejected our initiative, they have just taken the homosexuals and their behaviour, put their stamp of approval on it, and this element is just going to go wild filing complaints against landlords and employers. Maybe we should have let these homosexuals carry on with their recruiting of our children for another year or so. As they flaunt their deviant behaviour in the face of the general public, the public will become concerned and we'll get on the ballot again."

Much "deviant behaviour" was

evident at the two victory parties as overjoyed opponents of "13" kissed, clapped, danced, hugged, stomped and shouted. The "Citizens" party heard congratulatory speeches from Seattle mayor Charles Royer and City Attorney Doug Jewett. At the more crowded SCAT and WAT bash the atmosphere was even more exuberant.

Said SCAT's Shannon West, "I've been saying we were going to win, sure, because that's the way you've got to run a campaign, but I really didn't expect this...I'm totally blown away."

The overwhelming defeat of 13 helped the gay community here to realize it has political clout. "I think it's going to make us a really strong political and cultural force," said SCAT spokesperson Dennis Raymond. Another SCAT worker was already looking ahead: "It's not over yet. We have to try to get the state gay rights bill passed. Homophobia is still out there." □

CALIFORNIA — Senator John Briggs' Initiative 13 was defeated by a margin of 58 to 42 percent. In San Francisco 75% of voters opposed the measure. The "Briggs Initiative" would have required both the firing of gay teachers and of anyone — even straights — who supported gay rights within the California school system.

Even before Proposition 6 qualified for the ballot, anti-Briggs groups were forming to try and stop it. "Californians Against the Briggs Initiative," a coalition of local, more radical groups, ran a campaign based on canvassing, voter registration, leafleting and demonstrating. "No On 6," a more conservative group, concentrated its efforts on the media. "San Franciscans Against 6" ran a canvassing campaign. "Lesbian Schoolworkers" organized women around other issues as well as around Proposition 6.

A wide variety of California political figures came out against the proposition. California Governor Gerry Brown; Ronald Reagan, the right wing presidential hopeful; Los Angeles mayor Tom Bradley; the California State Democratic Party Central Committee; the San Francisco *Chronicle* and *Examiner*; and the *LA Times* all urged no on 6.

At the end of a speech in support of Democratic candidates in Sacramento, President Carter turned to Governor Brown and asked, "Do you think I ought to say anything about Proposition 6?" Both politicians evidently thought their remarks could not be heard by the crowd although in fact they were speaking before an open microphone. Brown replied to Carter, "Reagan and Ford have come out against it. You'll get your loudest applause if you do. It's going to be defeated and Ford and Reagan have already come out against it, so I think it's perfectly safe."

Carter then turned back to the crowd

and said, "I also want to ask everybody to vote against Proposition 6." At that point he did receive the loudest applause of his speech.

Briggs has declared he will put the initiative back on the ballot in 1980. Calling the three million votes which defeated the initiative a "narrow margin," the anti-gay senator expressed confidence that in a presidential election year his initiative would receive less opposition from prominent national figures.

Although the politician's stands stole the headlines, many were motivated only by their desire to come down on the winning side. The victory was due to the broad grass roots support mobilized by the thousands of gay people who organized themselves against the right-wing offensive.

"A new dimension has been added to gay politics," says the American Civil Liberties Union Northern California Gay Rights Chapter *Bulletin*. "It seems to have to do with educating the culture as to who we are and what we want — along with presenting ourselves as real people. This means struggling with the gut issues, as painful as they are. Homophobia is fear — ours and theirs, and must be confronted." □

Dade County votes no again

MIAMI — Voters in Dade County, Florida once again defeated a measure which would have guaranteed equal rights to gay people.

The anti-discrimination ordinance, put on the ballot by Bob Kunst, Alan Rockway and Melody Moorehead of Miami's Transperience Centre, was defeated by a 59 to 41 per cent margin. The gay community did not actively campaign on behalf of the proposal. Anita Bryant's organization, Protect America's Children, took out full-page news-

paper advertisements opposing the initiative. □

Senate votes ERA extension

WASHINGTON — The US Senate has voted to extend by 39 months the ratification deadline for the Equal Rights Amendment. The Senate followed the lead of the House of Representatives which had voted for the extension last summer. The bill now goes to President Carter who will undoubtedly sign it.

The ERA seeks to enshrine equal rights for women in the American constitution. It must be ratified by three more state legislatures on or before the now extended deadline of June 30, 1982 in order to become the 27th amendment. □

Sweats resist threats

BELFAST — The British gay theatre group Gay Sweatshop is continuing its tour in Northern Ireland in spite of threats and harassment.

Opening night at Coleraine University was marred by a last minute change in theatres and by demonstrators from the Free Methodist Church and Reverend Ian Paisley's Democratic Unionist Party. Although heckling forced one stop in the performance, the actors continued and were given a standing ovation by a capacity audience at the end of the evening.

The following day Belfast gays mounted a counter protest and kept Unionist demonstrators away from the theatre doors. The performance took place without incident.

"No way would we let threats stop us from performing," said group administrator John Hoyland. "Gay Sweatshop wants to support the struggle of gay people in Northern Ireland in the same way that it does in the rest of Great Britain." □

Press Council rejects complaint over "Sappho baby" coverage

LONDON — The British Press Council has rejected complaints brought against London's *Evening News*.

Last January the *News* published a sensational story identifying lesbian mothers who had borne children after artificial insemination. *Evening News* staff posing as lesbians had tricked their way into the confidence of members of Sappho Publications, a lesbian publishing collective, and subsequently tracked down the lesbian households. Photographs were taken without the knowledge of the mothers concerned.

The Press Council rejected the five separate complaints on the ground that the subject was "undoubtedly a matter of public interest and concern about which information was not otherwise available." The Council's decision ignored the fact that *Sappho* magazine had treated the subject more than once in articles readily available to reporters.

Lesbian and gay groups reacted

angrily to the Press Council decision. *Gay News* commented, "If the gay community had any vestige of faith left in the operation of the Press Council — and in view of its past record that seems unlikely — it was finally destroyed by this case."

Labour MP Maureen Colquhoun urged the Home Secretary that the Council be replaced. "The investigation methods used by the *Evening News* were the depths of a depraved section of the British Press. Yet these methods have been condoned by a sick and tired Press Council, a body which you must know has long lost the confidence of the House of Commons and responsible journalists. The Press Council protects no one except the rising circulation of the gutter press...The recent decision on AID babies...is total discrimination against lesbian mothers and part of the buildup in Britain against the homosexual minority..." □

Killer guns down Harvey Milk

SAN FRANCISCO — Gay municipal supervisor Harvey Milk and pro-gay Mayor George Moscone were shot and killed November 27 in the offices of city hall. Ex-supervisor Dan White has been arrested and charged with murder in connection with the slayings.

The murders followed Mayor Moscone's refusal to rescind White's resignation as supervisor two weeks before. Although it appears at present that the slayings were not gay-related, White was the only member to consistently vote against gay rights matters before the Board of Supervisors.

White, an ex-policeman and former Viet Nam paratrooper, entered city hall at 10:45 AM and asked to meet with the mayor. Moscone was to have announced White's replacement as supervisor at a news conference later that morning. Moscone agreed to the meeting and asked White into his inner office. Shortly thereafter, people outside heard noises and, upon entering the office, found Moscone shot in the head. White allegedly left the office through a back exit and crossed through city hall to the supervisors' offices where he saw Harvey Milk in the corridor. White asked Milk to join him in White's former office where he allegedly shot

and killed him. There is an unconfirmed report that White also aimed his gun at another councillor, but was out of bullets. White then fled city hall, but later turned himself in to police.

The San Francisco gay community went into a state of shock after the murders. Milk's election last November symbolized for many the ascendancy to public office of out-of-the-closet gay men and women.

A candlelight memorial march up Castro Street to city hall took place the evening of November 27, and demonstrations have been planned in Dallas, Washington and New York.

There are fears of further violence in San Francisco in the wake of the Milk-Moscone slayings. Some spokespersons pointed out that the murders were not an anti-gay action, but were motivated by Moscone's refusal to rescind White's resignation as supervisor. Milk apparently supported Moscone's decision. However, other individuals pointed out White's anti-gay council record.

"Harvey was well-liked not only by gays but by everyone in San Francisco," said Paul Lorch of the *Bay Area Reporter*. "He was a champion of human rights causes." □

Rights bill killed for fifth time

NEW YORK CITY — City Council's General Welfare Committee has voted to kill Introduction 384, the gay rights bill, before it could be discussed in City Council. The decision came November 8 after a raucous 12-hour hearing marked by loud exchanges between committee members and over 200 gay rights supporters.

Mayor Ed Koch was the first witness to testify in support of the bill. Individuals and groups supporting the bill included former Representative Bella Abzug, the City Council president, Borough Presidents of Manhattan, the Bronx and Queens, representatives from the Coalition for Lesbian and Gay Rights, and other gay groups.

The 6 to 3 decision not to send the bill to council was greeted with shouts of "shame, shame" by gay activists.

The Coalition for Lesbian and Gay Rights called the decision "arrogant and cowardly." "The lesbian and gay community is outraged at the decision of the General Welfare Committee to once again trample on our rights by refusing to release Intro 384 from committee ... they once again caved in to pressure from political bigwigs operating behind the scenes and out of the public eye, as well as from the New York Roman Catholic Archdiocese and Orthodox Jewish groups out to impose their particular morality on the rest of the population."

A Dignity spokesperson, Andy Humm, had revealed that the Arch-

diocese of New York was preparing to spend \$2 million to defeat the bill if it had passed on to council.

This is the fifth time gay rights have been turned down in New York. Committees rejected the bill in July 1972, April 1973 and September 1975. The measure was voted down by the full council in 1974.

The CLGR called a demonstration the following day "to voice our determination in the streets!" Three thousand angry gays and gay-rights supporters responded, rallying in Greenwich Village and marching up Eighth Avenue to a Times Square rally which completely blocked traffic on Broadway.

"We will not stop our struggle until full human rights for millions of lesbians and gay citizens have been won," said the Coalition press release. The Coalition plans to continue pressing to bring the bill before a full council where they feel it has more support. □

World-wide pickets protest Greek bill

DUBLIN — Protesters responding to a call from the International Gay Association picketed Greek Embassies in cities around the world September 29.

The protests were aimed at bringing international pressure against the Greek government to prevent the introduction of the notorious VD bill. The bill, originally drafted by the Greek military government, provides for the detention of homosexuals at police hospitals for up to three months, and would make it illegal to be openly gay in public.



Dyke dumps cop: Margaret Crisp (left), mother of three and wife of London Police Chief, Metropolitan Deputy Commissioner John Crisp, is asking for a divorce in order to live with her lover, deaconess Maureen "Dusty" Miller. Ms Crisp, 50, says she tried not to fall in love with Dusty, even having affairs with men, hoping they would smother her true feelings.

Deciding she could no longer endure "the nightmare of presenting the image of dutiful wife to a high ranking police officer," Ms Crisp finally came out last month, "so I could be with the woman I love."

Pickets were held at Greek Embassies in Paris, Dublin, London, Rome, Ottawa, Washington DC and other cities around the world.

Greek authorities reacted with reassurances that although a bill is in preparation, "No authentic or official text has yet been made available." IGA spokespeople are hoping this means there will be a careful revision of the draft proposal circulated earlier this year and that the bill will be radically different when it is finally introduced into Parliament.

Greece is especially vulnerable to international pressure at present since it is applying for membership in the European Economic Community and its human rights record is under close scrutiny. □

Cop cameras nab 39 at truckers' rest stop

KALAMAZOO — A crackdown early in November by Kalamazoo County Sheriff's detectives on alleged homosexual activities at a rest area on the nearby State Highway has resulted in the arrests of 39 men, two of them high school teachers.

"We have 73 rest areas in the state — all have this problem," said a State Highway spokesperson. Police claimed they were responding to the complaints of "truck drivers."

Kalamazoo gays feel the police effort was an attempt at harassment. Seventy-one students and former students, along with twenty-one parents, signed a petition demanding the reinstatement of the two teachers, removed from teaching duties by the local Board of Education after the charges became known.

Speaking on behalf of the parents and students, Jim Bump, chairperson of the Social Studies department, urged the Board to reconsider. "The incident reminds me of the infamous witch hunts of the early 50s and a man named Joe McCarthy. This action by the Board is nothing more than guilt by accusation. It goes against everything we have ever learned about justice in this country."

Those arrested ranged in age from 18

to 66 and included married men in jobs ranging from labourers to businessmen. Police used a secret camera concealed in the ceiling of the restroom to trap their victims. □

Group urges vote against constitution

BARCELONA — The Lambda Institute, a gay liberation centre, has urged gays to vote "no" on the new Spanish constitution.

The constitution will formalize Spain's new democracy following the death of Spanish dictator Francisco Franco. It is expected to be approved by the electorate in a December 6 referendum.

The anti-discrimination clauses proposed in the legislation are broad and do not specifically prohibit discrimination on the basis of sexual orientation. The Institute's information bulletin points out that the interpretation of the anti-discrimination clauses will be the responsibility of the judges and magistrates of the Supreme Tribunal who, "as we all know, in their great majority both politically and morally belong to the most reactionary sectors of our society." □

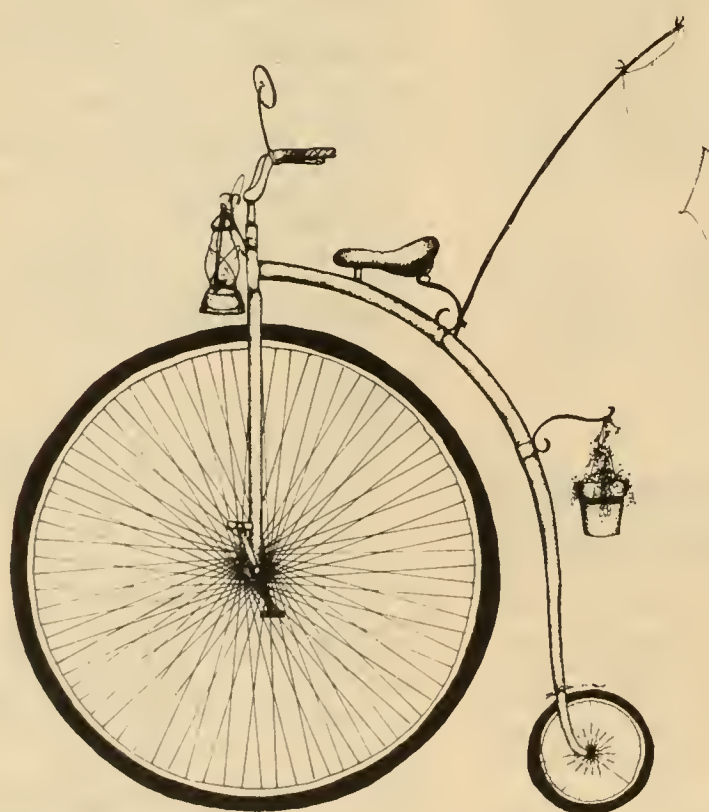
High school students form gay youth group

JAMAICA — A little more than a year after the founding of the Gay Freedom Movement (GFM), a Gay Youth Movement has been launched on this Caribbean island.

After a series of meetings attended by students from a number of Kingston area high schools, the group elected an executive and began planning future activities. The group plans to provide gay youth with an opportunity to meet with each other to discuss common problems, to provide support for youth harassed both at home and school, and to provide opportunities for personal development.

Kingston now boasts a Gay Community Health Clinic organized by the GFM. The clinic specializes in VD tests, and will refer patients to gay doctors. □

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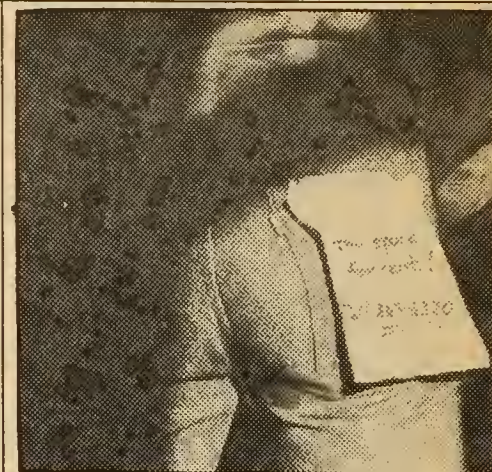
by John Forbes

Hanky Panky: Beyond the pale & back again

Before the 1970s there was only one true hanky code — effeminate. Whether you were a fop, a pansy or a queen, your flag was the handkerchief flaunted in the face of oppression.

Now, as this decade looks back with an increasingly post-mortem view, such camp seems tarnished, along with the rest of the déclassé elements of our yesteryears. Already, pocket hankies have undergone a role-change, stylishly resurfacing over the hip pockets of the New Butch, that State of Denim which rides a range from early dude ranch to late jack-boots. This pocket drapery (known to the trade as a "Hot Hanky"), the warp in the new weave, is really just a refinement on the old Fifties theme of "His & Hers" towel sets given new kink and sparkle; presumably to liven up the beige aridity of the Seventies.

These Hot Hanks come with a list of role-colours and pocket-placings that read like a "Who's What" of the sex-status register. Thus, in the self-serve and take-out world of Disco you can get it as "done the way you like it" as a Burger King Whopper: "I'll have the Passif Role Buns with just a touch of



the S&M Dressing, please."

With this in mind, note the following list of codes and colours, extended and redesigned with Taste, Refinement and Decorator Hues in mind. Should you have any doubt about this being the shape of things to come, please remember that you can always revert back to the campier byways of Romance as envisioned by the lovely Barbara Cartland, Queen Regnant of the Romance novel, who believes that "make-up is a discipline...and what most people lack today is self-discipline."

COLOUR	LEFT SIDE	RIGHT SIDE
Red	Fist Fucker & Lint Picker	Fist Fuckee & Bargain Hunter
Dark Blue	Fucker with Indoor/Outdoor Patio Carpeting	Fuckee Needing a Good Vacuuming
Mustard	Has 8" or more with Relish & Onions	Wants a Big One For the Cuisinart
Yellow	Golden Shower Giver & Bridal Shower Dreamer	GS Receiver & GQ Reader
Olive Drab	Military/Uniforms/ & The Layered Look	Looking For Same In Orlon Pile
White	Jack Me Off For Jesus	I'll Do Us Both For God
Gray	Gives Bondage/Light S&M/ Some Dusting Required	Desires Same with Mayonnaise
Black	Heavy S&M, Top — Will Eat Twinkies If Forced	Heavy S&M, Bottom — Will Not Use Meat Tenderizers
Purple	Piercer/Genitorturer/ Vegetarian/Plushstuffer	Piercee/Creme Caramel Caresser, Etc.

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Dusty Rose	will purchase this enchanting shade of toilet tissue at a smart Milanese boutique	will receive same & place in a smart silver deco bathroom to accent Clarice Cliff sconces
Melon	reads <i>Interview</i> & the social register	wishes he were one
Charcoal Worsted	Scat singer — Digs Ella, narrow ties & safety pins	a young person fascinated by the "fabulous fifties" but who hasn't discovered: McCarthyism or Barbecues
Avocado	into Dishwasher Sports, Microwave Disciplines & Betty Crockery	has toaster & seeks your Pop Tarts
Desert Gold	likes hockey & tv bondage	loves Ice Capades & Dream Whip
Elephant's Breath (grey drab)	is a master of bean sprouts	a slave to organic peanut butter
Gold Lamé	wants a dressmaker	receives sequins
Leopard Spots	a devotee of "Catch Me, Tarzan"	waiting to be discovered by Doctor Brute
Jaded Green	loves it when you yawn	a conversational sleeper
Decorator's Chocolate	a basket hanger — devotee of macramé — very hot for plants	wishes <i>someone</i> would appreciate his new suede upholstery

BetweenTheLines

by Ken Popert

Public memory, private property

A week or so before California's Proposition Six went to the voters in the recent US by-elections, CBC Radio's evening news program, "The World at Six," carried a two-to-three minute report on the Briggs effort to bar gays from the teaching profession. As I listened, I made a bet with myself: if Briggs wins, I thought, the CBC will carry a follow-up story reporting his victory, but, if the gays win, we won't hear about it.

Regrettably, I was proved correct. Briggs lost and the story disappeared from "The World at Six." Not a single word has subsequently been carried by the program on a story which had been assigned major importance just a few days before.

My speculation regarding the Briggs story wasn't snatched from the thin air. I first noticed (two years ago) a consistent pattern in CBC Radio's coverage of the gay rights struggle.

In June 1977, an Ontario New Democratic Party convention adopted a resolution favouring the inclusion of sexual orientation in the Ontario Human Rights Code. The convention also voted to strike from the resolution a section in favour of allowing gays to adopt children. So, although it proved skittish on the question of adoption, the convention did generally endorse human rights for gays.

But listeners of the CBC Radio news program, "Sunday Magazine," were given a strikingly different picture. There it was reported that the NDP convention had "unceremoniously dumped" a resolution on the adoption of children by homosexuals. That was it. The approval of the broader resolution on gay rights was not mentioned.

Another example: a number of US and Canadian cities have passed bylaws barring discrimination against gays. As far as I know, CBC Radio has never acknowledged any of these advances for gay people. Yet, this same news operation has attentively covered the repeal of some of these same bylaws. So, whatever its policy, CBC practice is that gay defeats are newsworthy, while gay victories are not. The way this practice meshes with opposition to the gay movement is plain enough: it dampens the struggle for gay rights by conveying the false impression that the gay struggle never wins. If we didn't have our own news vehicles, feeble as they are, we'd never be the wiser.

CBC Radio is not unique. On the contrary, it is utterly typical of the news media. The news is a political tool which is used, among many other reprehensible uses, to demoralize the gay movement and encourage reaction against it.

I don't know what kind of coverage the defeat of the Briggs initiative received in your part of the country. I do know that, with the exception of a brief mention in a *Globe and Mail* article (significantly headed "US tax-cuts popular; Florida voters reject gambling, gay rights"), the interested Torontonian could have scoured the daily press in vain for news of that important gay victory in California.

This curious elasticity of "the news" brings with it a 1984ish aroma. In the society sketched in Orwell's novel, the

detailed manipulation of current news and the constant revision of old news were used by the ruling party to control the population.

Our own circumstances differ only in degree from that hypothetical situation. News stories which tend to disconfirm the dogma of the ruling group — the owners of big business, also known as the bourgeoisie — suddenly vanish without a trace. I've already mentioned Proposition Six, but I'm sure that you, like me, can recall times when you've suddenly wondered "Whatever happened to ..." in connection with something you'd heard or read in the news.

The other indicator of news manipulation is the sudden appearance in the news of stories which, by their style, imply they've been in the news all along. You just hadn't noticed them. Like all those city bylaws.

Times of social crisis, like our own, stimulate the appetite of the bourgeoisie for solutions to the problem of democracy. Locally, *The Globe and Mail* and *The Toronto Star* have in recent years closed their clippings libraries to the public. Until they took that step, you could always check your shaky recollections by consulting those compilations of yesterday's news. But now that record of the past is no longer accessible. Ever in the vanguard of Orwellian innovations, *The Star* will tell you it has no such library if you call to make an inquiry.

And so public memory becomes private property, to be disposed of as its owners see fit.

It will be instructive to observe how the news media use — or, as they say, "report" — the upcoming prosecution of *The Body Politic*. The trial will be of interest to the media mainly to the extent that it can feed their demand for material confirming the image of gays to be projected for public consumption.

We can expect rather more coverage for crown witnesses and rather less for defence testimony. It is also a strong possibility that the amount of coverage will dwindle as the trial runs its three-day course. This follows naturally from the fact that prosecution testimony will be offered first and will be of greater use to the media. But the coverage will also diminish if the trial fails to produce "newsworthy" material and instead provides points of view which contradict the media image of gays.

If there is coverage of *The Body Politic* trial in your local news media, I suggest you try this little experiment. Imagine yourself as a person who, like most people, has never seen *The Body Politic*. Try to capture the impression of this magazine as conveyed to such a person by your news media. Compare that impression with your knowledge of *The Body Politic*. Next, multiply that discrepancy by every story which appears in your newspaper, on your radio, on your television screen.

I hope that frightens you. ☐



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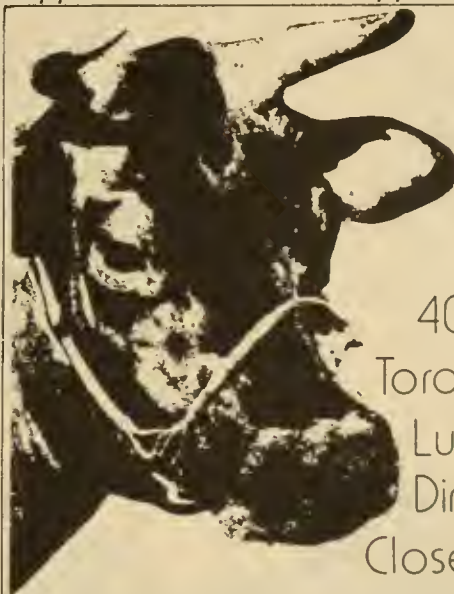
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SPECIAL PRE-TRIAL REPORT

HER MAJESTY THE QUEEN VS PINK TRIANGLE PRESS

That is how the law sees it. The State deems itself aggrieved by the actions of a non-profit Ontario corporation and its three "executives." The courts will settle the matter.

Whatever drama there is in the situation will be played out in a cramped, stuffy courtroom in the bowels of a brooding Victorian edifice in downtown Toronto. The law books will record a decision; they may record an appeal. What they won't record is a struggle, nor will there be any mention of the real forces in opposition. Representing Her Majesty: an Attorney General reportedly opposed to equal rights for gay people and happy to discover an occasion which might "set back the cause"; Sergeant Mike Jennings and Detective Sergeant John Houston of



photo: Frank Rooney

Operation P (for pornography), the squad that needed to seize 12 boxes of material in order to press charges against this paper; the Toronto *Sun* and its crank columnist Claire Hoy, both with an interest in engineering the "swing to the right" they are so fond of reporting; a Catholic priest whose pastoral duties appear to include probing the gay community for witnesses against *TBP*.

On the other side is that Ontario corporation, Pink Triangle Press and its three "executives." Regular readers of this publication will understand what that really means. The general public will not understand that PTP publishes the major voice of gay people in Canada; that those executive positions exist only to fulfill the requirements of the Ontario corporations act, and that in fact we operate collectively, with help and advice from a group larger than the one we were able to gather for the photograph (left). The general public will not be aware that gay people in Canada, the US and overseas have donated generously enough to the defence fund that money has, so far, not been a problem in this case. Nor will the public know that organizations both gay and straight have condemned the police action and have written, marched and editorialized on our behalf.

At issue between Her Majesty and Pink Triangle Press are the questions of the "obscenity" of a book and the "immorality" (or "indecent," or "scurrilousness") of an issue of a magazine. What is *really* at issue is far more important than that. As one letter writer to a Toronto arts magazine put it, "The outcome of *The Body Politic* trial in the next month or so will determine whether or not in this country censorship has moved into its final, tertiary phase..."

Tertiary, because the writer was comparing the process to syphilis.

Censorship, because, as the same writer put it, the charges represented the "suppression of a distinct minority group."

What is at issue is not merely the question of the obscenity of a certain book, but the legal status of a sensitively written, explicit gay male sex guide. The real question is whether the depiction of male lovemaking is obscene.

What is at issue is not merely the "immorality" of an issue of *The Body Politic*, but the question of whether a community is to have a forum in which it can discuss issues of concern to itself. In a larger context, the question is whether there are some issues deemed so offensive as to be beyond public discussion.

This is the last issue of *The Body Politic* to appear before the trial. In the following pages, we set out to clarify the events, the personalities, the forces which have led this magazine, this collective effort, to a confrontation January 2 with the representatives of Her Majesty the Queen.

There is no doubt in our minds as to the breadth and loyalty of our support on this issue — it has been demonstrated many times. There is also no doubt as to the strength of the opposition, or its aims. The Minister of Justice has recently re-introduced a piece of legislation which would further broaden the obscenity laws. If you think the courts have found "undue exploitation of sex" usefully vague, imagine the time they'll have with "undue degradation of the human body."

It would be foolish of us to imagine either an easy fight or an easy win. Whatever the result, the process will be draining, difficult and traumatic. How — and whether — we survive will

very much depend upon the support, the work, the encouragement of the gay community. □

January 2, 1979: the setting

Collective member Paul Trollope is an articling law student. We asked him to clarify the judicial process in which TBP is involved.

Toronto's Old City Hall is a dreary place to visit. About 25 courtrooms on four floors process hundreds of accused persons every day of the week. The court is said to be the highest volume criminal court in Canada. The backlog of cases is considerable, creating chronic administrative difficulties.

Most of the courtrooms are fairly small, noisy, and very hot in summer. Several of them have stairways or passageways leading directly from the holding cells in the basement so that accused persons in custody can be herded directly into court, often in handcuffs. In at least one courtroom, there is a constant clatter of bells, shouting between policemen about which prisoners to take where, and doors slamming. All this takes place while cases are being tried.

It is almost impossible to hear the proceedings in some courtrooms. Witnesses are called to the witness stand but often do not speak loudly enough to be heard. Other noises created by air conditioning machinery (which does not seem to cool anything) and by construction crews right outside the window add to the general uproar. On several occasions judges have adjourned court, advising the hapless Crown attorney that unless s/he finds a quieter or cooler courtroom in which to meet, the judge will dismiss all the remaining charges on the list that day.

The Provincial Court (Criminal Division) is the lowest level criminal court in Ontario. Its judges are provincially appointed, earn about \$40,000 a year, and have on occasion been reputed to have earned their appointment either as a reward for belonging to the right political party, or for being a nuisance in the opposition.

Provincial Court is where almost all criminal charges are first heard. Daily the court deals with a very wide spectrum of offences, from minor ones such as assault, shoplifting and traffic violations to more serious ones such as drug trafficking, gross indecency, armed robbery, and so on. Many of the charges are disposed of by guilty pleas, often made from the prisoners' dock by young men and women who realize that a quick guilty plea followed by probation or a short jail sentence will probably end up getting them out of jail sooner than if they choose a full trial. Many of the charges are disposed of by plea bargaining, where a guilty plea to a lesser offence is accepted by the Crown in return for dropping the more serious charge. This saves everyone's time and energy, but there is a real question as to whether it results in justice being served.

With all the pressure to process the vast number of people appearing in court every day, it is not surprising that the participants in the system become callous, cynical and unpleasant. For the accused, court is often a confusing, humiliating process which they don't understand. The Crown attorneys and police often seem to assume that people in court must be guilty or they wouldn't

be there.

The judges, too, become hardened and impatient. Lengthy cross-examinations are discouraged. Defence lawyers who try to elicit contradictions and inconsistencies in police evidence are often harshly criticized. Many judges are impatient with legal arguments, citation of case law by lawyers, or fine distinctions over problem areas in the criminal law.

As well, the criminal court is overwhelmingly male dominated. Not one of the several hundred provincial criminal court judges in Ontario is a woman. Very few women are employed as Crown attorneys, and very few women act as criminal defence lawyers.

The judges' styles differ widely. Some are openly intimidating towards counsel as well as accused. Others treat counsel with respect, but show little kindness or consideration towards the accused. Several of the judges, usually the younger, more recently appointed ones, are articulate, interested and courteous to all concerned. Some have a sharp and insightful knowledge of the law, while others appear to have forgotten most of it.

The *TBP* trial will be influenced by most of the above factors, but there will be several important differences. The case will not be simply one of many in a courtroom January 2: a special courtroom and judge will have been assigned solely for our case. More important, perhaps, is the fact that the Crown is not treating the case casually. On the contrary, a special Crown attorney has been assigned to our case since the charges were first laid, and he has been working in direct consultation with the Deputy Head Crown Attorney for York.

The trial itself will bear little resemblance to the dramatic encounters popularized by television. The obscenity laws are among the most muddled and vague sections of the *Criminal Code*. There are likely to be endless technical legal arguments over interpretation, procedure, admissibility of evidence, disagreements over so-called expert evidence, and so on. The proceedings may be long and boring. To most gay people, they may seem to have little relevance to the issues as we see them. *Loving Man* and *TBP* will be dissected and discussed by police officers and "experts" (psychologists, sociologists, priests, psychiatrists, literary figures and the like), almost all of them at least pretending to be heterosexual.

All in all, this is not an encouraging picture of the place where *The Body Politic* trial will take place, and the way it will be run. It's not meant to be. The process, though, can be an education in the realities of the judicial system.

If you want to start the New Year off by losing a few illusions, join us in court on January 2nd. □

The law: questions & answers

by Paul Trollope

What exactly are the charges against TBP, Hannon, Popert and Jackson? Pink Triangle Press (*The Body Politic's* publisher) as a corporate entity, and Gerald Hannon, Ed Jackson and Ken Popert as individuals, are each charged with two separate charges under the *Criminal Code*.

The first charge relates to the possession by Pink Triangle Press' Book Service of copies of the gay sex manual *Loving Man*. This offence is worded as follows:

Every one commits an offence who...has in his possession for the purpose of...distribution...any obscene written matter, picture... or other thing whatsoever.

The *Criminal Code* definition of "obscene" is as follows:

For the purposes of this Act, any publication a dominant characteristic of which is the undue exploitation of sex, or of sex and any one or more of the following subjects, namely, crime, horror, cruelty and violence, shall be deemed to be obscene.

The Supreme Court of Canada has ruled that the question of whether there has been "undue exploitation of sex" must be determined by reference to "a general average of contemporary Canadian community standards." This is a question of fact for the jury to determine — if there is a jury. Where a judge tries a case, he or she alone must decide this issue.

The second charge relates to the use of the mails by *The Body Politic* to transmit its December 1977/January 1978 issue which contained an article by Gerald Hannon entitled "Men Loving Boys Loving Men." This offence is worded as follows:

Every one commits an offence who makes use of the mails for the purpose of transmitting or delivering anything that is obscene, indecent, immoral or scurrilous...

Presumably the same definition of "obscene" would apply here, but neither the *Criminal Code* nor case law provides any clear definition of "immoral," "indecent" or "scurrilous." In this case, the courts usually turn to the ordinary dictionary meanings of such words.

What are the possible penalties that could be levied if anyone is found guilty?

That depends. Every one who commits an offence under *either* of these sections is guilty of *either* an indictable offence (in which case the maximum penalty is two years' imprisonment) *or* a summary conviction offence (in which case the maximum penalty is a fine of \$500 or six months in jail or both). However, the above penalties apply only to *individuals* found guilty. If a corporation is found guilty, fines "in an amount that is in the discretion of the court" may be imposed for conviction by indictment. Fines of up to \$1000 may be imposed for summary conviction. **What's the difference between summary conviction and indictment?**

Summary conviction and indictment are merely the two different methods by which the Crown may proceed to prosecute an accused person or corporation. As a very rough guide, the least serious offences are punishable by summary conviction only. But there are lots of "hybrid" offences which may be proceeded with either way. Both charges which *TBP* is facing are such offences.

If the Crown elects (as it probably will) to proceed summarily, the trial will automatically be held in Old City Hall, Toronto, before a Provincial Court Judge. There will be no right to trial by jury under these circumstances.

However, if the Crown elects to proceed indictably, the defendants can then choose whether they wish to be tried by Provincial Court Judge alone, County Court Judge alone, or a County Court Judge with a 12-person jury. If either of the latter two choices were made, the proceedings in Old City Hall would be a preliminary inquiry to determine whether there was enough evidence to send the defendants to trial. If there

were, a trial date in the County Court would be set, and the full trial would be further delayed.

What possibility for appeals would there be if anyone were found guilty?

If a finding of guilt followed a summary conviction trial, there would be an automatic right of appeal to a County Court Judge. This appeal would be taken "on the record" of the original trial. The County Court Judge, with the trial transcript before him/her, would hear argument from the Crown as well as *TBP's* lawyer about errors of law or arbitrary findings of fact not supported by the evidence.

A further appeal to the Ontario Court of Appeal, and in limited circumstances to the Supreme Court of Canada, would be possible.

If a finding of guilt followed a trial proceeded with by indictment in County Court, an appeal would go directly to the Ontario Court of Appeal.

Appeals can relate to conviction only, conviction and sentence, or sentence only. Any appeal proceedings would be extremely costly and time-consuming. □

Copping a plea: the politics of 'deals'

by Chris Bearchell

A man is "caught in the act." It may be in the middle of the night in a downtown park; it may be in the middle of the afternoon in the washroom of a subway station. His "partner in crime" may be simply another victim of police terror, or a real-life cop in the seamy business of

police entrapment.

The victim will certainly be detained, questioned and charged. He will probably be abused verbally, and quite possibly physically. He is very much alone and vulnerable. It may be just his self-esteem at stake, but it is more likely to be his career and his whole way of life.

What are his options at this point? He feels he has done something foolish, and insofar as he's been caught, he probably has. He wants it over with, wants out with as few scars as possible. The law tells him he is to be charged with "gross indecency," or the "lesser crime" of "an indecent act in a public place." It doesn't seem important that there was no one else around but the cop with voyeuristic intentions, or the cop who enticed him into it in the first place. And it does not seem to matter that gay sex is maligned, degraded and dismissed as "an indecent act" or "gross indecency."

In most cases, he will face *both* charges. But very often, the law will give him "a chance." It's called the plea bargaining. Plead guilty to the lesser, summary charge, and the indictable charge of gross indecency will be dropped. It's tempting — the penalty for the former will likely be a smallish fine. A guilty verdict on a gross indecency charge can sometimes mean a jail term.

A lot of men accept that deal. They plead guilty, pay the fine and try to forget they now carry a criminal record wherever they go.

But people in the gay movement believe that their "crime" is in fact no crime at all. No one was coerced. The real victim is the so-called criminal. Gay liberationists advise men in this situation to fight back, to refuse to negotiate, and above all never to plead guilty. The movement knows that these laws both depend upon and foster closetry and gay

FOR HER MAJESTY



Leading the pack: Sgt Mike Jennings (top left) and his "Operation P" buddy Det/Sgt John Houston organized and carried out the raid on *TBP's* office December 30, 1977. Both appeared before the Federal Justice and Legal Affairs Committee February 7, 1978 to argue for a broader definition of obscenity. Jennings has tried to persuade Rev Brent Hawkes of the MCC to testify against *TBP*. Houston received "Student of the Year" award from the Ontario Police College. Presently doing his MA thesis on pornography.

Hands clasped in prayer at the prospect of a world without porn: Rev Brad Massman, Roman Catholic priest, ordained seven years ago after leaving the arms of an American multinational corporation. Two years active duty with the Navy before that ("I am not a prude. I know what cheesecake folders are of girls. I had them maybe in my locker too of Marilyn Monroe..."). Co-chairman, Joint Church-Parliamentary Committee on Pornography and Obscenity. At the request of the police, contacted at least two gay organizations in hunt for witnesses against *TBP*.

Skating on thin ice: Roy McMurtry, Attorney General of Ontario and Honourary Chairman of Big Brothers, Metro Toronto. Authorized the raid and charges against *TBP*. Initiated Operation P. Reported to be opposed to the inclusion of "sexual orientation" in the Ontario Human Rights Code.

Last and least: Claire Hoy, vitriolic (and frequently inaccurate) columnist for the *Toronto Sun*. His hysterical denunciations of *TBP* are

widely thought to have precipitated the raid. Frequently uses his columns to attack gay people. When asked to define a "decent homosexual" (something the *Sun* is fond of endorsing), he replied that it would be difficult to distinguish between a "decent sleazebag and an indecent sleazebag."

Not pictured but part of the gang: Gerald Wylie, Crown attorney, charged with the prosecution of *TBP* at the trial January 2.

FOR THE PRESS



Facing charges: Ed Jackson (left), Gerald Hannon and Ken Popert. With the paper since issue 2, and long-time co-ordinator of the review section, Jackson works as a researcher at the Ontario Institute for Studies in Education. Hannon left the real world two and half years ago to join the office staff of *TBP*. Ken Popert is the editor of *Content* magazine and gives *TBP* readers a monthly look "Between the Lines." Clay Ruby, right, is counsel for Pink Triangle Press.

And a cast of tens: Flip back to page twenty for a look at some of the people who belong or contribute to Pink Triangle Press. 1. John Forbes, "Tribal Rites" column 2. Pat Leslie, of the Free the Press Fund 3. Graham Jackson, *TBP* dance critic 4. Ilona Laney, record reviewer 5. Paul Pearce and 6. Lorna Weir, both "Our Image" contributors 7. Elgin Blair, Mississauga news correspondent 8. Mariana Valverde, 9. Tim McCaskell and 10. Paul Trollope, collective members 11. Elan Rosenquist and 12. Richard Fung, both of the Free the Press Fund 13. Billy Chesney, distribution worker 14. Robert Trow, distribution manager 15. Ken Popert 16. Bill Brown, distribution worker 17. James Fraser, Canadian Gay Archivist 18. Gerald Hannon 19. Michael Riordon, "Flaunting It" column 20. Ed Jackson 21. Glenn Schellenberg and 22. Billy Sutherland, "The New Age" column 23. Robert Wallace, theatre reviewer 24. Richard Sutton, distribution worker 25. Terry Farley, office volunteer 26. David Marriage, distribution worker 27. Bill Lewis, collective member 28. Joan Anderson, Gay Archives collective 29. David Mole of the Free the Press Fund 30. Christine Bearchell, collective member 31. Rick Bébout, collective member and office person



self-oppression.

The raid on *The Body Politic* is generally seen as an attempt to terrorize all of us rather than any one of us. It was motivated by a political rather than a sexual act, and its object was political rather than sexual repression. But like cases of police entrapment and charges of gross indecency, it is an attempt to force the community back into a closet of silence — silence on any topic our enemies might construe as unacceptable subject matter.

There are two ways in which the state wields power. There is simple, naked coercion. However, the most common and effective means (in North America, anyway) is to govern with what appears to be the consent of the governed. You guarantee that consent by keeping around handy little things like the War Measures Act.

Plea bargaining — convincing an accused to enter a guilty plea in ex-

change for leniency — is just one example of state power wielded with the apparent consent of the individual. After all, the man agreed to plead guilty. And if someone admits guilt, persecution by the cops looks a lot less like the bullying it really is.

Realizing this, the defendants in the *TBP* case have had to prepare themselves to face the possibility of backroom deals. The prospect, after all, is a tempting one. Money and energy are being drained out of the magazine and the community by the demands of the defence. Three men are faced with having to bear individual responsibility — and possible jail terms — for the consequences of a collective decision. The trial could be a messy and unpleasant event, and media coverage of it could bring the entire gay community under divisive and undeserved fire. Whatever “deal” might be offered — the guarantee of getting off

with nothing more than a light fine, say, in return for a guilty plea on one of the charges — could at first seem an enticingly simple way to take this whole tedious, costly mess and resolve it, once and for all. At last, we could all get back to business, back to where we were before the police walked in.

There is, however, no real going back. If the police chose to drop all the charges, that might undo their actions of the past year, but nothing short of that would. A guilty plea, on the contrary, would vindicate them: the publishers of a gay magazine would have admitted, without a fight, that a gay sex manual was obscene, and that the topic of relationships between adults and children, no matter how carefully and sensitively handled, was beyond discussion. Those damning precedents would survive long after people had forgotten subtleties of the bargained plea that established them. (If, in fact, they

knew the subtleties in the first place — legal etiquette dictates that when you bargain you don’t talk about it later. Silence is part of the deal.)

Besides making *TBP* “obscene” by self-admission, accepting a deal would also undermine the credibility of the magazine within its own community. It would render hypocritical our attempts (in situations like those faced by victims of gross indecency laws) to drag the persecution of our community out from behind the closed doors of the police station, the courtroom and the closet.

We have always said that if gay people are to challenge the concepts that the law imposes on our lives — “obscenity,” “indecent,” “immorality” — it can’t be done by negotiation, by bargaining or by pleading guilty. We have always said that we have to build our case on our own terms. We have to fight.

We have never said that it would be easy. □

THE YEAR: A CHRONOLOGY

November 21, 1977. Issue No 39 of *The Body Politic* hits the news stands. The issue includes a feature by Gerald Hannon, “Men Loving Boys Loving Men,” the third in a series on youth sexuality.

December 22. Claire Hoy, a regular columnist for the *Toronto Sun*, makes another in a long history of attacks on the gay movement. He singles out *TBP* in a column entitled, “Our Taxes Help Homosexuals Promote Abuse of Children.”

December 25. Hoy writes a second column: “Kids, not Rights, Their Craving.”

December 27. *Toronto Sun*, in an editorial entitled “Bawdy Politic,” calls for exclusion of sexual orientation from Ontario Human Rights Code and an end to arts grants to *TBP*.

December 27. *TBP* Collective issues a statement denying it urged the molestation of children and asserting its right to discuss fully a controversial issue.

December 28. The media say police are studying issue No 39 to see whether criminal charges can be laid. Ontario Attorney-General Roy McMurtry is quoted as saying he is appalled by reports of the article.

December 30. Five police officers from Operation P (Pornography Squad) raid the office of *TBP* and seize twelve shipping cartons of material after a 3 1/2 hour search. Corporate records, cheque books, subscription lists, distribution and advertising records, manuscripts for publication and personal mail are taken.

December 31. *TBP*, with its lawyer Clayton Ruby, holds a press conference denouncing the raid as an attack on freedom of the press and an attempt to intimidate subscribers.

January 1, 1978. A demonstration protesting the raid is held in Vancouver by the Gay Alliance Toward Equality. It is the first of a series of demonstrations across the continent.

January 2-4. Messages of support from Canadian broadcasting and publishing figures, including the Canadian Periodical Publishers’ Association, and from gay groups around the world, begin to arrive. They deplore the police action and call for the return of seized materials.

January 4. The *Body Politic* Free the Press Fund is formed to collect money to defray legal costs resulting from the raid and any resulting charges.

January 5. Charges are laid against Pink Triangle Press and three officers of the corporation, Ken Popert, Gerald Hannon and Ed Jackson, under two sections of the Criminal Code: Section 159 — use of the mails for the distribution of obscene material, and Section 164 — possession of obscene material for the purpose of distribution.

January 14. A thousand people march down Yonge Street to protest the visit of Anita Bryant to the city. “Defend The Body Politic” is one of the official slogans of the march.

January 24. A demonstration protesting the raid is held in San Francisco. City Supervisor Harvey Milk calls for a tourist boycott of English Canada.

January 27. A picket is held outside Canada House in London, England demanding that *TBP*’s material be returned and charges dropped.

February 3. The February issue of *TBP* goes on sale only three weeks late.

February 3. The Free the Press Fund and the Mariposa Film Group co-sponsor the first Canadian screening of the film *Word Is Out* as a successful fund-raising event.

February 21. *TBP* appears before Judge Hugh Garrett to have the search warrant authorizing the raid declared illegal.

March 15. Judge Garrett upholds the search warrant. *TBP* lawyer Clayton Ruby begins to prepare an appeal.

March 18. The Pink Satin Bombers, a US gay male theatre collective, give a benefit performance in Toronto for the Free the Press Fund.

March 23. The Free the Press Fund organizes a demonstration outside the Toronto offices of the Attorney General, and calls for the dropping of all charges.

April 14. The Ontario Court of Appeal dismisses the next stage of the attempt to quash the search warrant. *TBP* prepares to go before the Supreme Court of Canada.

April 24. Permission is finally given by the police to photocopy parts of seized material crucial to the paper’s functioning.

June 5. The Supreme Court refuses to hear the paper’s appeal against lower court decisions.

June 28. Police obtain a search warrant to examine the bank files of Pink Triangle Press.

June 28. Ontario Arts Council approves a grant to *TBP*.

June 29. Col Frank McEachern, chairman of the OAC, calls another meeting and persuades the members of the Council to defer the grant decision.

July 12. Rev Brad Massman, Roman Catholic Church bureaucrat, visits Toronto MCC minister Brent Hawkes to ask him to testify against *TBP*. Hawkes refuses.

July 18. The date for trial on obscenity charges is set for January 2, 1979.

July 18. Ontario Arts Council informs *TBP* that it has deferred a decision on its application for funding until September. No explanation is given.

August 26. Total collected for Defence Fund is calculated at \$23,760, with total expenditure to that date being \$15,300.

August 26. The Free the Press Fund displays an information kiosk at the popular Gaydays Fair held in Toronto’s Queens Park.

September 5. Operation P police officers visit Brent Hawkes to ask him to testify against *TBP*. He again refuses.

September 8. Four of the twelve cartons of material seized in the raid are returned to Clayton Ruby’s office. They contain copies



of *The Joy of Gay Sex*, *The Joy of Lesbian Sex* — copies which the police have held for eight months although the books were not under charge — and some out-of-date subscription lists.

October 6. Ontario Arts Council approves an operating grant of \$1650 to *TBP*.

October 12. Claire Hoy, in a column entitled “Davis defied on grant to homosexuals,” criticizes OAC for granting funds to a magazine “promoting homosexual relationships with children.”

October 12. Reuben Baetz, Minister of Culture and Recreation, issues a statement saying he disagrees with the OAC decision because he fears taxpayers may interpret it as endorsement of the paper, thereby prejudicing the court case.

October 13. Claire Hoy continues his attack with a second column called “It’s a case of shoddy politic(s)” in which he says *TBP* is a “smutty publication” which “advocated pedophilia.”

October 15. A third Hoy article says *TBP* “espouses the virtues of homosexual relationships between men and boys.”

October 16. *Toronto Sun* editorial “Bawdy politics” (original, yes?) berates OAC for giving money to a “shabby tabloid” which “encourages the homosexual seduction and corruption of children.”

October 20-21. *TBP*’s case has high visibility at the Conference on Human Freedom and Sexuality in Toronto.

November 9. The Canadian publishing world’s Freedom of Expression Committee sponsors a reading called “Banned Books” at Toronto’s Town Hall. Displays include a Free the Press Fund information booth.

November 17. The *Body Politic* Free the Press Fund participates centrally in the Operation Liberty meeting opposing police repression and the War Measures Act.

January 2, 1979. The trial begins.



PART TWO OF DREAMS DEFERRED

PUBLIC ACTIONS PRIVATE FEARS

"Then there was the badge and the policeman was snapping the handcuffs on me with the remark, 'Maybe you'll talk better with my partner outside.'"

February 1952. Dale Jennings, one of the founding members of the recently-formed homosexual organization, the Mattachine Society, had just become a victim of police entrapment. He was arrested by a plainclothes officer who accosted him in a Los Angeles park and charged him with lewd and dissolute behaviour.

"I was forced to sit in the rear of a car on a dark street for almost an hour while three officers questioned me.," Jennings later was to write. "It was a peculiarly effective type of grilling. They laughed a lot among themselves. Then, in a sudden silence, one would ask, 'How long have you been this way?' I refused to answer. I was scared stiff. Then more laughter and shop talk and another sudden question. At last the driver started the car up. Having expected the usual beating before, now I was positive it was coming — out in the country somewhere. They drove over a mile past the suburb of Lincoln Heights, then slowly doubled back. During this time they repeatedly made jokes about police brutality, and each of the three instructed me to plead guilty and everything would be all right. The first officer had approached me at five to nine in the park, I was booked at eleven-thirty and not allowed to send out a message until three in the morning."

Finally released on bail, Jennings called his Mattachine Society associates, who hastily scheduled an emergency meeting. They listened carefully as Jennings, tense and still shaken by the experience, described what had happened. But while he bemoaned his inevitable conviction as a felon, the others responded differently. Harry Hay, his eyes lighting up, argued forcefully that Jennings' arrest was the chance they had been waiting for. After much debate they decided to fight the charges and use the arrest to expose police entrapment practices against homosexuals. It would be the first major plunge into public action for the fledgling organization.

In "Part One: Radical Beginnings" (TBP, Nov), historian John D'Emilio described how this homosexual emancipation movement, despite the odds against it, had taken root in the inhospitable soil of mid-twentieth century America. In November 1950, five men had met secretly at the home of Harry Hay to discuss for the first time the formation of an organization for the liberation of the homosexual minority. They met in secrecy for two very good reasons: all of the men were homosexuals and all were either members of the Communist Party or what were then called "fellow-travellers." It was difficult enough to be gay in post-war America; to be a communist or communist sympathizer only compounded the danger, for by the end of 1950 the Cold War and its domestic counterpart, the maniacal anti-communism symbolized by Senator Joe McCarthy (left), had seized hold in the United States.

Nonetheless, several months after the first meeting, Hay, Chuck Rowland, Bob Hull, Dale Jennings and three others founded the Mattachine Society. In order to protect their members from exposure, the founders utilized their experience in the Communist Party to create an elaborate, secret structure of five "orders," with themselves at the top. The hallmark of the Society during its first year was the discussion group. Run by first order "guild" members, the groups met informally in participants' homes where, perhaps for the first time, gay women and men broke down their isolation, slowly developing a solidarity which stemmed from their shared oppression and from their view of an "ethical homosexual culture." The discussion groups became arenas in which they were able to fashion a political consciousness about their sexual identity, and to explore the unheard-of notion that perhaps they were neither sinners nor psychopaths, but members of an oppressed minority. Through this process they came to recognize the need for collective, militant mass action as the way to change their inferior status.

With the arrest of Dale Jennings, the moment for such action had arrived.



US Senator Joseph McCarthy

by John D'Emilio

Through Hay's Communist party contacts, the fifth order hired George Shibley, a radical lawyer from Long Beach who had a reputation, Hay recalled, as "a good fighting attorney." An Armenian by birth, Shibley had achieved local notoriety during World War II as the defence attorney for a group of Mexican-American youths who were arrested on trumped-up murder charges. Although Shibley knew little about gay life, he agreed to take the case.

In many long conferences the fifth order members educated him about the problems experienced by homosexuals and together they decided on the strategy to pursue. Jennings would admit in court that he was a homosexual, but plead not guilty to the charges of lewd and dissolute behavior. It was a courageous — and dangerous — stand to take, since popular prejudice equated homosexuality with lewdness and immorality. To admit one's homosexuality in court risked almost certain conviction on the charges. But the Mattachine founders had resolved to challenge the practices that victimized the gay minority.

Wishing to build a large public campaign in support of Jennings, the fifth order decided to mobilize the discussion groups around the issue and throughout the spring of 1952, the upcoming trial became the prime topic at the groups. To the dismay of the guild members who were leading the discussions, participants were at first reluctant to rally around the case. Many of them simply assumed that if Jennings were arrested, he must have been guilty. As Jennings wryly commented later, "Innocent people don't get into such a situation. Nice people just don't get arrested!"

The Mattachine leadership, however, took the position that innocence or guilt was irrelevant to the question of support. The law itself was unjust, they argued, and needed to be questioned, and the abusive police practices toward homosexuals must be stopped. They argued persuasively. In time, the entire Mattachine Society mobilized itself in support of Jennings.

Still hesitant about exposing the Mattachine Society to public view, the fifth order adopted a standard Communist party organizing tactic and created an *ad hoc* committee, the Citizens Committee to Outlaw Entrapment, to publicize the case. Its task was not an easy one. Despite press releases and letters to radio and television stations and to newspapers, a complete news blackout prevailed, the first of many that the gay movement would confront in the coming decades.

With no prospects of media coverage, the Citizens Committee decided to use the informal communications network of the gay male subculture to make the upcoming trial known. The leadership wrote several flyers about the case and circulated them throughout Los Angeles.

Mattachine's membership distributed the leaflets, probably the first ones in the country's history to raise the homosex-

"Innocent people don't get into such a situation. Nice people just don't get arrested!"

— Dale Jennings, 1952



Fighting back: Leaflet (right), probably the first in US history to raise gay issues publicly, called for support for the legal case of Dale Jennings (above), entrapped by an LA plainclothes cop.

ual issue, in areas frequented by homosexuals. They handed them out at gay beaches in Santa Monica and at bars in Los Angeles. They deposited them in restrooms known to be cruised by gay men. And they plastered them on park benches and at bus stops in homosexual areas of the city. They also arranged meetings with gay shop owners in West Hollywood, talked to them about the issue, and elicited their cooperation in informing their homosexual patrons about the case. Hay humorously recalled that the Mattachine even had a couple of supermarket clerks in the Hollywood

area who surreptitiously dropped flyers into the packages of their gay customers!

The literature of the Citizens Committee argued its case in forthright, compelling terms. All of the committee's flyers, though prominently featuring the specifically homosexual aspect of the case, emphasized the threat which entrapment of homosexuals posed for all citizens. One piece of literature declared that it was "not only idle, but dangerous, for the community at large to placidly assume that illegal police techniques as practiced against the Homosexual Minority are special and confined." On the contrary, the techniques of "blackmail, intimidations, shakedown, entrapment, search and seizure without warrant, incarceration without charge currently employed against homosexuals can be wielded against the entire community."

Jennings deserved support, the committee reasoned, because "the issue is civil rights. The issue is the restoration of basic citizenship guarantees, rights and privileges equally for everybody. Deny the homosexual basic protections as a citizen, and you'll have set up the very machinery which will deny yourselves these rights. The moment you establish second class citizenship categories, you too are headed for that class. *We're all in the same boat!*"

Their arguments struck a responsive chord, for the Citizens Committee was soon receiving a flood of mail with financial contributions to defray legal

to be a homosexual in today's socio-political climate." After thirty-six hours of deliberation, the jury reported that it was hopelessly deadlocked, with one member holding fast to a verdict of guilty. The rest voted straight acquittal. The judge ordered a re-trial, but a few days later the district attorney's office decided to drop all charges against Jennings.

Given the prevalent attitudes toward "sexual deviance," the Citizens Committee was justified in calling the outcome "a GREAT VICTORY for the homosexual minority."

Jennings' trial marked a watershed in the history of the early Mattachine Society. Chuck Rowland recalled that after the Jennings victory, "Mattachine really took off. From the months when we had nothing, we moved into a broad sunlit upland filled with whole legions of eager gays. Mattachine was suddenly in. No combination of people in our limited leadership could handle them."

Word of the Mattachine spread like wildfire. Discussion groups that had fifteen or twenty members were deluged by as many newcomers. Groups subdivided, only to repeat the process a few weeks later as the number of participants continued to multiply. The network of discussion groups soon had spread throughout Southern California. By the beginning of 1953, they extended along the coast from the beach communities north of Santa Monica south to San Diego, and inland to San Bernardino. New guilds were formed to handle the proliferating discussion groups, and the structure of the Mattachine expanded to include second order units. In May 1953, the fifth order estimated that over 2,000 people were participating in the Society's activities.

The Mattachine Society also grew beyond its Southern California place of origin. In February 1953, a young man named Gerry Brissette who worked as a lab technician at the University of California at Berkeley wrote a letter of inquiry to the Mattachine Society. Describing himself as a pacifist who was active in the Fellowship of Reconciliation, he spoke of his "dream of freedom" for homosexuals. "I am with you all the way," his letter concluded. At the invitation of Rowland, Brissette came to Los Angeles in March to meet with the fifth order members. He returned to Berkeley eager to start the Mattachine Society there. Before long discussion groups had spread from Berkeley to Oakland and to San Francisco, with sixty or more persons coming to meetings. As Brissette wrote to Rowland, gays continued to "flock to us in hordes, hungry, anxious, eager to do something, say something, get started."

With the growth in membership came the expansion of activities. Well-established discussion groups began assuming new functions. One group, composed mostly of faculty members at UCLA, embarked upon a program of reading in the natural and social sciences in an attempt to make sense of then current theories about homosexuality. Another began surveying literature with homosexual characters and themes. Others compiled clipping files on con-

NOW is the time to fight--

police brutality and entrapment....now while the Grand Jury investigation of police corruption is on....now while there is before the courts the case of the Mexican-American youths who defended their right to heterosexuality while a vice squad plainclothesman sought to charge them with lewd and indecent acts....now while the public demands an end to police subversion of Constitutional rights.

CITIZENS OF LOS ANGELES HAVE A REAL OPPORTUNITY FOR ACTION NOW IN SUPPORT OF A TEST CASE WHICH WILL COME BEFORE THE COURTS SOON. WHILE TAKING A WALK, A CITIZEN WAS ACCOSTED BY A PLAINCLOTHESMAN ASSIGNED TO THE VICE SQUAD. THE OFFICER MADE EVERY EFFORT TO INDUCE THE CITIZEN TO MAKE A LEWD OR INDECENT GESTURE TOWARD HIM BUT WAS COMPLETELY UNSUCCESSFUL. AFTER AN HOUR OF THESE ATTEMPTS THE CITIZEN WAS NEVERTHELESS ARRESTED UNDER THE DECLARED ASSUMPTION THAT HE WOULD "TALK MORE" BEFORE OTHER OFFICERS.

This is a case of attempted entrapment--itself illegal--a case in which an officer of the law, unsuccessful in inducing a citizen to break the law, broke it himself by making an illegal arrest and will have to perjure himself to make the charge stick against an innocent man. Every citizen must understand that such police methods constitute a real danger to everyone. How will YOU prove your innocence and a friendly stranger strikes up a conversation with you and turns out to be a member of the vice squad arresting you for lewd and indecent conduct?

THE ISSUE HERE IS NOT WHETHER THE MAN IS A HOMOSEXUAL OR NOT, BUT WHETHER THE POLICE DEPARTMENT IS JUSTIFIED IN USING SUCH METHODS. Justice is based upon the proposition that a man is innocent until proven guilty and that he must not be forced to testify against himself. THUS THE ISSUE HERE IS TO EXPOSE THE MALICIOUSNESS OF POLICE PERJURY AND TO UNMASK THE ADMINISTRATIVE CONSPIRACY TO SUBVERT THE RIGHTS OF CITIZENS.

In such a campaign, that case which will subordinate its personal interests to the objective of the campaign is the right case. Innocence of the charges is irrelevant....the unconstitutionality of the charges is the issue. In this case we have a man who has elected to fight this attack on not only his own freedom but yours. The Committee, determined to make of this fight a powerful indictment against entrapment, has obtained the counsel of a noted attorney.

NATURALLY FUNDS ARE URGENTLY NEEDED AT ONCE TO CONDUCT THE TRIAL IN THE LOCAL COURTS AND EVENTUALLY, IF NEEDED, IN THE HIGHER COURTS OF THE STATE. THIS IS YOUR FIGHT....IT IS UP TO YOU TO SEE THAT IT IS WON. GIVE YOUR CONTRIBUTION TO THE PERSON DISTRIBUTING THIS LEAFLET OR MAIL IT TO THE ADDRESS BELOW. PLEASE MAKE CHECKS PAYABLE TO MISS JEAN DUMFRIES, TREASURER. RECEIPTS WILL BE SENT TO ALL CONTRIBUTORS.

Citizens' committee to outlaw entrapment

3132 oak crest drive los angeles 38, california

fees and requests for information about what else could be done.

When the trial began on June 23, 1952, Jennings admitted under Shibley's questioning that he was a homosexual, while denying that he was guilty of the charges against him. At the close of the proceedings, Shibley delivered a speech to the jurors which Hay characterized as "a militant exposition of what it is like

PUBLIC ACTIONS PRIVATE FEARS 1952-53

temporary sex mores, and most of them gathered written statements from participants who had suffered abusive police behaviour, with the goal of assembling massive documentation of illegal and discriminatory police practices.

The most significant development, however, was the decision in October 1952 by a few members of one discussion group to launch publication of a homosexual magazine. In the midst of one person's telling of his unfortunate experiences at the hands of the police, someone declared, "There ought to be some way of letting more people know these things." When another participant suggested that homosexuals needed their own magazine, several members volunteered to remain behind to explore the idea further. More talks were scheduled.

Several years later, an issue of the magazine described the process of birth during these meetings: "What would be its name? This was a tedious, wearying hassle, over endless cups of coffee. The 'dignified and ambiguous' school argued against the 'let's-be-frank' group." Guy Rousseau, a young black member of the discussion group, finally came up with a quote from Thomas

Carlyle which provided both name and masthead-slogan: "A mystic bond of brotherhood makes all men one." More decisions followed. "ONE Magazine would be issued monthly. It would not be mimeographed. It would be printed and have the best format that could be managed. There would be essays, scientific articles, original fiction, poetry and reprints from classics. In short," concluded the later account, "it was to be neither a tract nor a pamphlet, but a real magazine."

Three months later, in January 1953, the first issue of ONE, featuring a simple gray cover with purple lettering, was ready for distribution.

The publication of ONE constituted a major step forward for the young movement. The Jennings cast vividly demonstrated that homosexuals could not depend on the press or other media to publicize their grievances. The gay women and men who established ONE intended it as a forum where the gay minority could present its views to the public and to other homosexuals and lesbians. Although ONE was formally

independent of the Mattachine Society, most of the editorial board were members of the organization and Dale Jennings served as the magazine's first editor. Early issues of ONE prominently featured articles about the Mattachine Society, and the network of discussion groups provided the editors with a large pool of subscribers and potential customers. Within a few months, ONE's sales had surpassed 2,000 copies per month, with a readership substantially larger than that. The magazine was also circulating, as the letters to the editor revealed, among gays throughout the country.

The experience of the Citizens Committee to Outlaw Entrapment emphasized, for the leaders, the need to have a mechanism apart from the secret structure of the organization to mediate between the anonymous membership and the larger society. Shortly after the Jennings case ended, the fifth order decided to incorporate in California as a not-for-profit educational organization called the Mattachine Foundation.

They saw the Foundation as a means of advancing their work in several ways: it would allay the fears and questions of

the many newcomers about who was sponsoring the discussion groups and other activities; it would offer an acceptable front for reaching out to the society, especially to professionals and public officials; and it could become the vehicle for conducting research into homosexuality and for using the results as a part of the campaign for the rights of the gay minority.

Rowland wrote a concise, four-page pamphlet introducing the foundation. Using the findings of the Kinsey study of male sexual behaviour to emphasize the scope of the problem, the pamphlet declared that 150,000 male homosexuals resided in the Los Angeles area alone. "Homosexuals are not," it emphasized, "insane, stupid, wilfully perverted, unnatural, or socially incompetent. They are neither uncommon nor queer. BUT HOMOSEXUALS AS SUCH HAVE ONLY LIMITED SOCIAL AND LEGAL RIGHTS — in fact, our whole society is organized to keep them completely oppressed." The pamphlet announced the formation of the Mattachine Foundation by a "group of Los Angeles citizens" to conduct research, promote education, and encourage understanding of an

one

TO BE ACCUSED, IS TO BE GUILTY
REPORT TO THE CALIFORNIA STATE
LEGISLATURE

JANUARY 1953
TWENTY CENTS

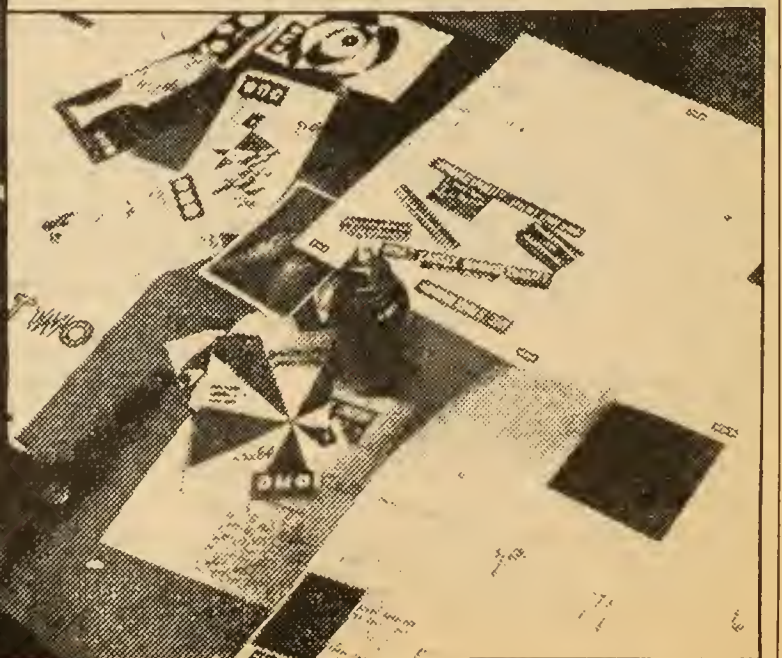
"Not a tract, but a real magazine."

It didn't look like anything special — this first issue (left) of a new magazine with its unassuming gray and purple cover. But the date was January 1953 and ONE was the first regular publication produced by American homosexuals. Its appearance marked a major step forward for a growing homosexual emancipation movement. Finally, there was a forum for the gay community — a community too long silenced by the fear and isolation of its individual members.

Homosexuals were now organizing and, in discussion groups of the Mattachine Society, getting together to talk to each other about their place in society. Out of such a discussion group came the idea for ONE magazine. Within a year the publication was reaching thousands of readers. It was, in fact, the beginnings of the independent gay press in North America.



The people, the format: A meeting of ONE's editorial board (left) is shown in a 1955 article from the magazine *People Today*. (No photos of activities from ONE's first year could be found.) The design and layout of the magazine (below), despite its limited resources, was from the beginning surprisingly professional.



important social phenomenon.
 "The Mattachine Foundation," Rowland concluded, "looks toward the time the homosexual minority will live a well-oriented, socially productive life, with pride and without fear, will develop its own standards of ethics and conventions suitable to its needs and in conformity with the best interests of society, and will make a huge, recognized addition to the productiveness and social consciousness of our City, our State and our Country."

The fifth order had modest success in obtaining professional backing for the foundation. Through members James Gruber and Konrad Stevens, they arranged a meeting with the writer, Christopher Isherwood, and with a research psychologist from UCLA, Dr Evelyn Hooker. Both professed support for what the Mattachine leaders were attempting, although they declined to join the board of directors. Isherwood, according to Stevens, bowed out on the grounds that he was not a "joiner," but he did contribute money to the foundation and informed others of its existence. Hooker, who was just beginning her studies of male homosex-

"We moved into a broad sunlit upland filled with whole legions of eager gays."

— Chuck Rowland, 1952

uality, felt that membership would compromise her research in the eyes of her colleagues. She did keep in close touch with her Mattachine friends, however, and in 1953, Mattachine provided

her with a large pool of gay men for her study of the male homosexual personality. Other efforts secured the involvement of a clergyman, Wallace de Ortega Maxey, pastor of the First Universalist Church in Los Angeles which supported a variety of political causes, and a physician from San Bernardino, Richard Gwartney.

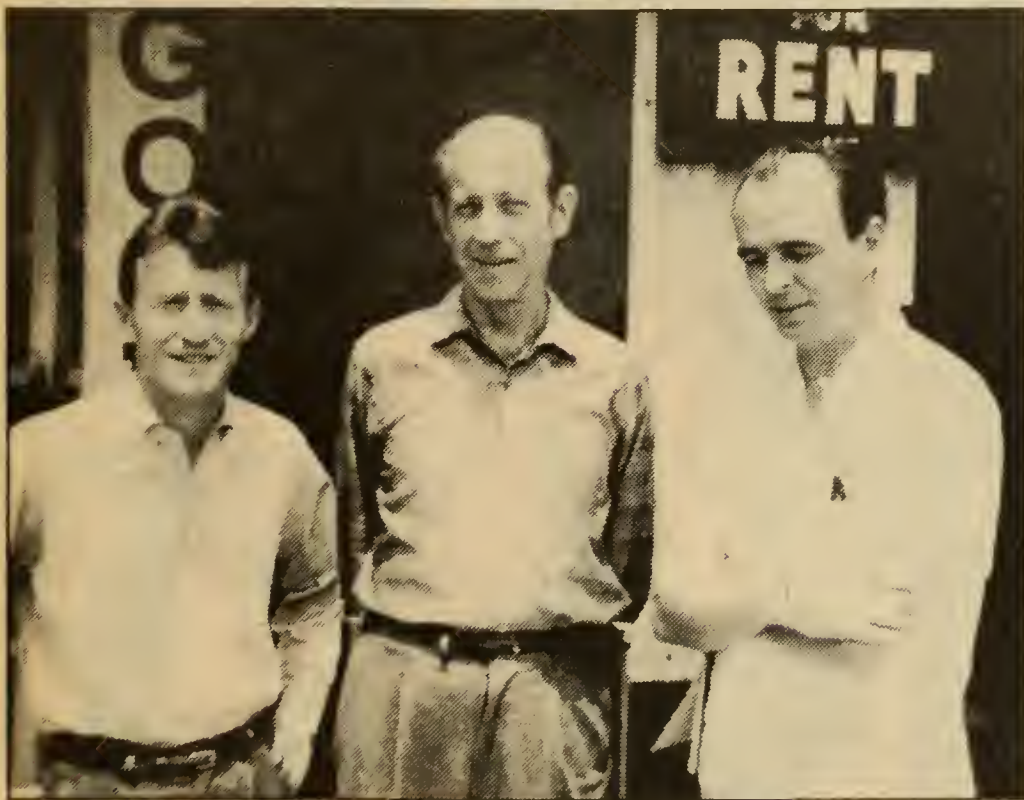
Increasingly confident of the course they were taking, Mattachine's leaders decided to use the cover of the foundation to raise the homosexual issue in local elections. To candidates for the Los Angeles Board of Education they sent a letter which charged the public school system with "a high percentage of responsibility for the social tragedy" of the homosexual minority and asked candidates for their position on "nonpartisan" counselling on homosexuality in the high schools. In another letter to aspirants for mayor, city council and board of supervisors, they outlined the "growing body of evidence" indicating that the Los Angeles police were engaging in "explicitly unlawful" practices against homosexuals and polled candidates on their attitudes toward a range of law enforcement

techniques. Although few candidates responded to the questionnaire, the Mattachine's founders considered it an important step to take.

As fifth order members, foundation directors, participants in the first and second order units, and leaders of discussion groups, the founders saw their lives almost consumed by these activities. In two and one half years, the tiny group of leftist homosexuals had built a thriving, rapidly expanding organization. Konrad Stevens recalled that, for a time after the Jennings trial, "We were meeting very often. We just lived Mattachine. We didn't do anything else. We never went anywhere just for pleasure. When we went, it was organizing."

From being "pioneers in a hostile society," Rowland wrote to Hay, the leadership could claim that they had "set a movement in motion."

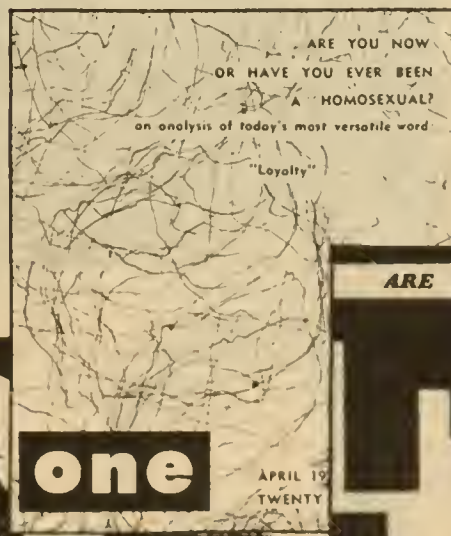
But the spectacular growth of the Mattachine Society also created other problems for the leaders that demanded solution. Rapid expansion strained the organization's structure and weakened the cohesion which the fifth order valued so highly. As the discussion



A long tradition: A cross-section of covers from 1953. ONE's first year of publication. Several years later, ONE rented its first office, seen here behind Don Slater (left), Dorr Legg, and James Kepner. Slater was a member of ONE's first editorial board, Legg its first and long-time business manager, and Kepner a later editor and frequent writer. All three continue to be associated with the remaining organizations of the LA homophile movement: Slater with the Homosexual Information Center, Legg with ONE Inc, and Kepner with the Western Gay Archives.



Modest beginnings: The first planning meetings for ONE took place in the home of Dorr Legg. The house (below), located at the corner of Dalton and 27th St in one of Los Angeles' older west side residential areas, has since been demolished.



PUBLIC ACTIONS PRIVATE FEARS 1952-53

groups proliferated, the need for leadership forced the guilds to loosen the procedures for initiation into membership.

The original emphasis on a "consensus of principle," on agreement that homosexuals were indeed an oppressed minority who needed to engage in collective political action, gave way before the simple requirement of having enough guild members to lead each of the discussion groups. Men and women who had only recently attended their first discussion meetings found themselves invited to join the guilds and to assume responsibility in an organization whose structure, purpose, and leadership remained enshrouded in mystery.

Under these circumstances the secret, cell-like structure of the Mattachine Society hampered the organization. Instead of seeing it as a mechanism to protect them from exposure, newer members feared it as a device to manipulate them. Within the guilds, dissension surfaced with an alarming frequency; pressure mounted to reorganize the Mattachine Society in an open, democratic form.

The question of reorganization provoked the first serious split among the members of the fifth order. Their carefully nurtured unanimity collapsed as they debated the merits of restructuring. A special weekend conference held in February 1953 to work out a solution fell apart in acrimony. Tensions were so high that some members were barely speaking to one another.

Rowland, Hull, Stevens, and Martin Block — the one new-comer admitted to the fifth order since the founding of the Mattachine — argued strongly for an aboveground membership organization. In a letter to Hay, Rowland reminded him that secrecy had never been an end in itself, but rather a tactical response to the fear of joining a gay organization. Now, he said, the Mattachine's efforts had created "a qualitatively new situation in which even our Junior Chamber of Commerce Laguna Group (the exact type of group the secrecy of the Society was designed to protect)," favored openness. Much had changed since their first meeting in 1950, he went on, and "a radical approach" was required.

"Three years ago," Rowland wrote, "we were pioneers in a hostile society, and we had to take elaborate precautions to insure our safety and that of others. Today we have such diverse elements as Gwartney, Don Frey, Tommy, the swishy Long Beach crowd and you. Our pioneering has created a whole new situation and it is in this situation that we must act and act intelligently or we will lose our leadership, all our aims, and our purposes."

Rowland told Hay that he would introduce at the next meeting of the fifth order a motion to call a convention and propose a constitution for a newly structured Mattachine Society.

"Whether you like it or not," he concluded, "the subject of discussion for today is reorganization."

Hay adamantly disagreed and instead

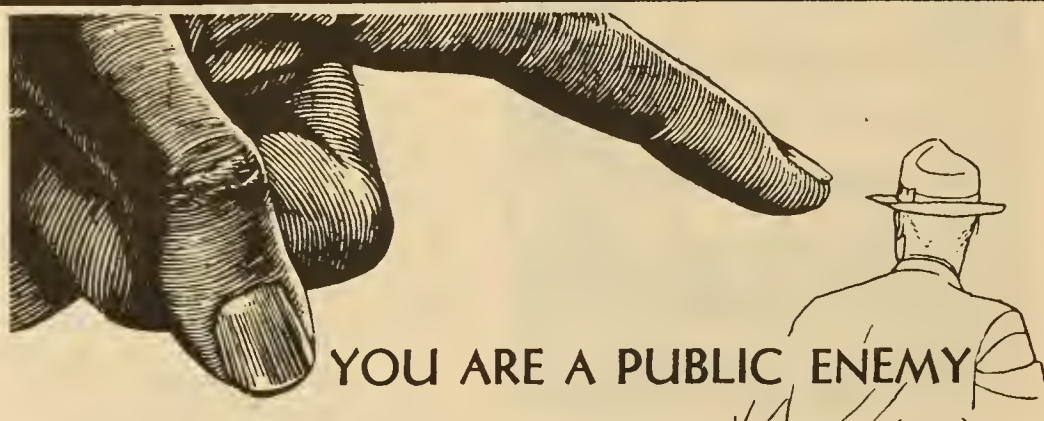
argued that opening up the Society would weaken it irreparably. Hay's position grew out of the distrust he felt toward many of the newcomers. Their attraction to the Mattachine, he believed, came from a narrow concern for their own security. The successful defence of Dale Jennings made them see the organization merely as a means of protection in case they personally ran afoul of the law. But they had little if any sense of

solidarity with other oppressed gays and no allegiance, Hay felt, to the long-term goal of building a powerful, militant mass movement for homosexual rights.

In response to Rowland's letter, Hay reminded him that from the start the basic objective of the Mattachine Society had been the "integration of our minority as a group." The malcontents who were pressuring for an open organization, he said, "don't give a shit about

the homosexual minority — and want assimilation (passing, by Christ!) made respectable." To Rowland's claim that reorganization was a radical solution, Hay countered: "No, Chuck! this move isn't radical, it's betrayal. You can't build a democratic society on a bunch of diversified individualists going nowhere."

Before the fifth order could resolve its differences, a red-baiting newspaper



Friends and enemies: While "subversives" and "deviates" alike were being indiscriminately fingered by Senator Joe McCarthy's investigations into the State Dept, the Mattachine Society went ahead with non-profit incorporation. Research psychologist Dr Evelyn Hooker (shown in a recent photograph, immediately below) and writer Christopher Isherwood (below, in a 1953 photo) gave support and encouragement.

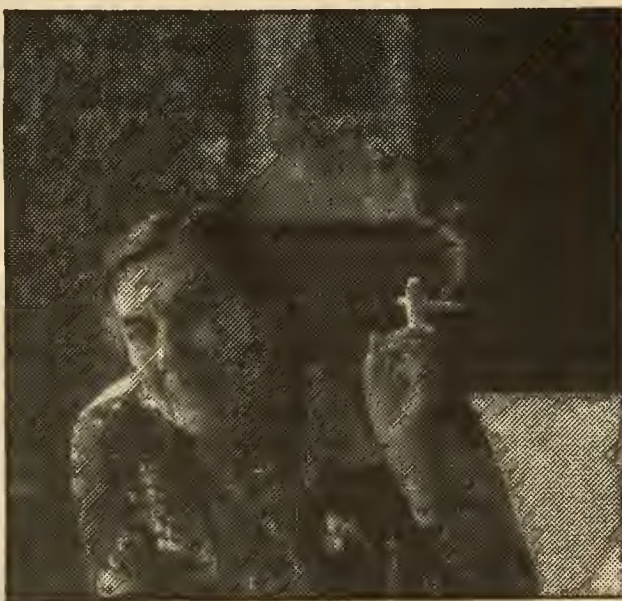


Illustration: ONE magazine, 1953

photo: Rod Kamitsuka

photo courtesy: Christopher Isherwood

column on the Mattachine Foundation gave the debate a sudden urgency. Los Angeles journalist Paul Coates had received a copy of the Mattachine Foundation's letter and questionnaire to local candidates. In describing his efforts to discover more information about this "strange new pressure group," Coates reported that the California State Division of Corporations had no record of a Mattachine Foundation. Further investigation revealed, however, that the Mattachine's legal adviser, attorney Fred Snider, had been an "unfriendly witness" before the House Un-American Activities Committee. Coates reminded his readers that homosexuals "have been found to be bad security risks in our State Department," and he painted a lurid picture of "sexual deviates" banding together to "swing tremendous political power." With an alleged 200,000 homosexuals in the Los Angeles area alone, he asserted, "a well-trained subversive could move in and forge that power into a dangerous political weapon." While disingenuously stating that it would be "vicious and irresponsible" to damn the organization, Coates pointedly said: "If I belonged to that club, I'd worry."

It is important to remember the context in which the Coates column appeared. Senator Joseph McCarthy, who had become chairman of the Government Operation Committee and its permanent subcommittee on investigations in January 1953, was at the height of his influence. In February, he began his in-

"A fight against the House Un-American Activities Committee is our fight, in our interests."

— Chuck Rowland, 1953



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Executive Secretary

The Mattachine Foundation, Inc.
P. O. Box 2553
Terminal Annex
Los Angeles 24, Calif.

Untitled:

Receipt of your literature is hereby acknowledged, with thanks. Inasmuch as I would like to circulate this among several of our Board members, I would be very glad to receive several sets of the same.

We are engaged in a work in some senses similar to that which you propose to do, and I read with considerable satisfaction the report of the successful outcome of the court case. However, we are apprehensive of any organizations of homosexuals banding themselves together for mutual protection or any other object, no matter how praiseworthy. It would be interesting to learn how our name happened to appear on your mailing list.

Yours very truly

Alfred A. Gross

Alfred A. Gross
Executive Secretary

"To be accused is to be guilty": Paranoia created by HUAC hearings (above) led to excessive caution about gay organizing shown in letter (left).

Angeles in March and April, 1953, and held public hearings on the operations of the Communist party in Los Angeles.

The Coates column hit the Mattachine Society where it was most vulnerable

and its charges provoked a swift, vocal reaction throughout the organization. One Los Angeles discussion group, having set aside its scheduled topic, appealed to the foundation's directors to "make themselves known" and bring an end to "subterfuge." A recalcitrant Laguna group called for "a loyalty oath as a condition of membership" in the Mattachine, and backed its demands with a

refusal to contribute funds to the foundation.

Marilyn Rieger, a guild member from Los Angeles, wrote a forceful letter to the foundation in which she reported that "many members of the meetings feel that Mr Coates asked legitimate questions and that explanations are definitely in order." To continue working for a cause, Rieger said, she needed "complete faith in the people who set forth the policies, principles, aims and purposes." Should the directors fail to respond, she announced her intention of writing to Sacramento and to the state bar association in order to pursue the disturbing revelations in the Coates article.

With pressures upon them escalating rapidly, the fifth order acted decisively. Burying whatever doubts remained about restructuring, it called a "democratic convention" of all members of the Mattachine Society. The "deliberately complicated" secret structure "has served its function well," the invitation declared, and "the time is ripe for a democratic organization to move forward into greater spheres." The fifth order proposed that the convention be held on April 11 and 12, 1953, at the Reverend Maxey's Universalist Church in Los Angeles, draw up a constitution, adopt by-laws, and elect officers for an open membership organization.

Despite the assured tone of the invitation, the fifth order approached the event apprehensively. As Rowland wrote to Gerry Brissette, the Mattachine's leader in northern California, "there has been a very considerable, delayed reaction to the Coates article," and he and the other fifth order members were reluctant to predict the final outcome.

Although flexible on matters of structure, the fifth order had resolved to hold firm in two areas: the new Society must pledge itself to "the necessity of concerted action and of its members accepting a consciousness of their existence" as a minority; and it must resist the hue and cry for a declaration of anti-communism.

In forceful terms, Rowland informed Brissette that, "come hell or high water, we will oppose all ideas of a non-communist statement by any group using the name Mattachine. We, as individuals, will have nothing to do with any group which has a loyalty oath as a condition of membership. Our position is that a fight against the House Un-American Activities Committee is *our* fight, in *our* interests. I am convinced that this is the correct course of action, and I believe that we who are doing organizational work must take a very strong stand on this issue from the first."

Although he offered the opinion that "the Mattachine movement will live and grow," Rowland also revealed his personal fear that there "may be a split at the convention" over the Communist issue.

Little did Rowland know that the convention would set in motion drastic changes that would transform the Mattachine Society from a radical, visionary gay organization into a conservative, closeted, and self-effacing one. □

© John D'Emilio 1978

John D'Emilio was one of the founders of the Gay Academic Union in New York City in 1973. He has taught a gay studies course, did a gay newscast for WBAI-Radio, and was a member of the Gay Socialist Action Project. A Danforth fellowship holder, he is writing a book-length history of the pre-Stonewall "Homophile" movement. He would appreciate response to this series since he considers this to be "work in progress."

Requirements of space prevent the printing of the author's extensive footnotes. However, those wishing to obtain complete footnotes for the three parts of the series should write the author, c/o The Body Politic, Box 7289, Station A, Toronto, Ontario M5W 1X9.

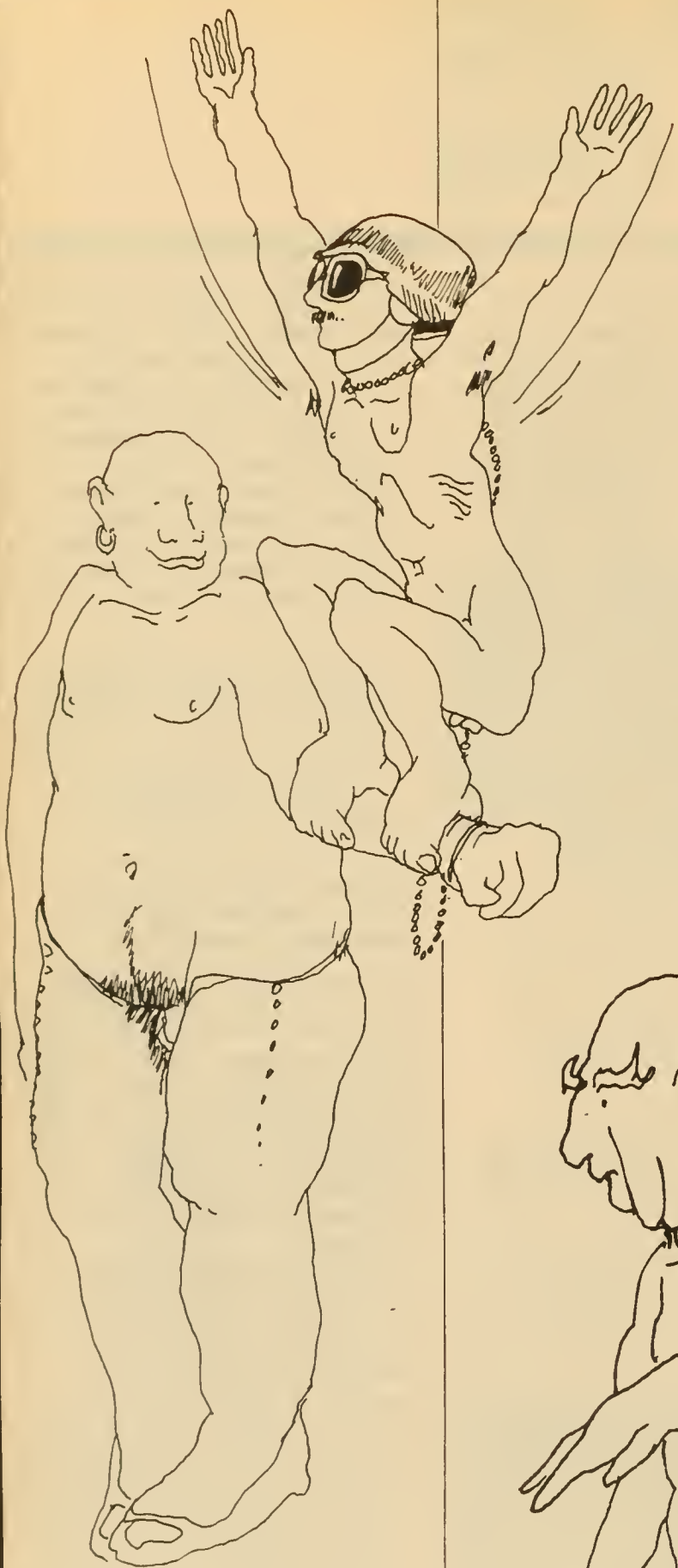
TBP wishes to acknowledge the help of Jim Kepner of the Western Gay Archives, Henry Hay and Jonathan Katz in providing illustrative material.

Following the publication of the first article in this series (Nov), TBP received a letter from Harry Hay giving "hugs and kisses all round" for our coverage. He also pointed out a number of factual errors in the text. We thank him for bringing them to our attention:

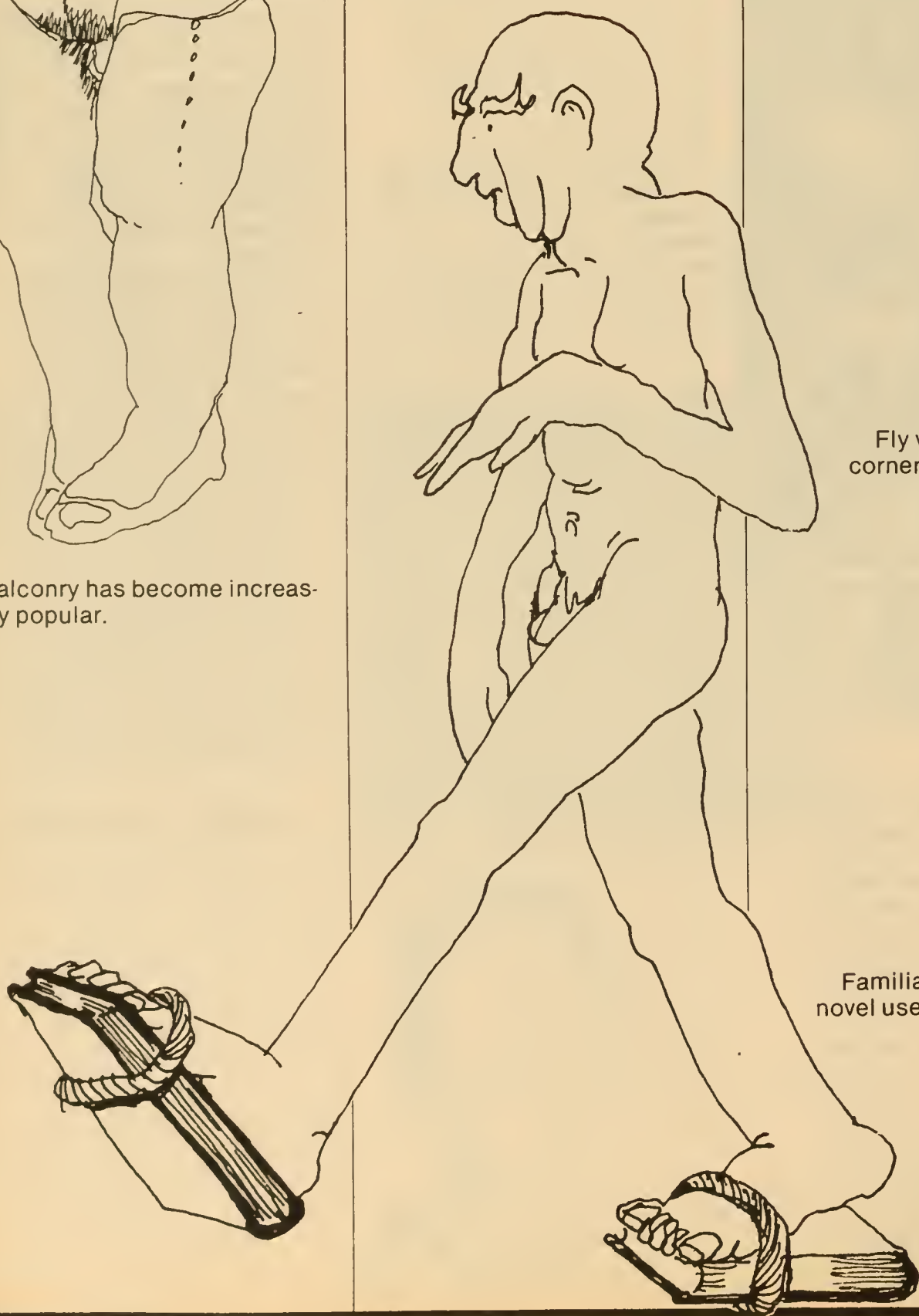
- 1) Hay joined the Communist Party in the spring of 1933, not 1934.*
- 2) He remained in the party until 1951 — 17 years.*
- 3) The address of his mother's house — the first address used openly for gay organizational meetings in the US — was 3132 Oakcrest Dr, not 2132.*
- 4) The People's Education Center, where Hay taught in the fall of 1947, came to an end early in 1948 when the film directors known as the Hollywood Ten were called before the House Un-American Activities Committee. The Congress of Industrial Organizations (CIO), not yet the American Federation of Labor - Congress of Industrial Organizations (AFL-CIO), took over most of the classes under the aegis of the Southern California Labor School beginning in the fall of 1948. Hay taught under their sponsorship until 1952.*
- 5) Hay's lover's name — attributed incorrectly in a still from Word Is Out — is John Burnside, not Ironside.*

PART THREE CONTINUES NEXT MONTH

vestigation into alleged Communist influence in the State Department, its overseas information program, and the Voice of America, an investigation which received widespread publicity. The House Un-American Activities Committee, moreover, which had conducted numerous inquiries into Communist influence in Hollywood over the preceding six years, was in Los



Falconry has become increasingly popular.



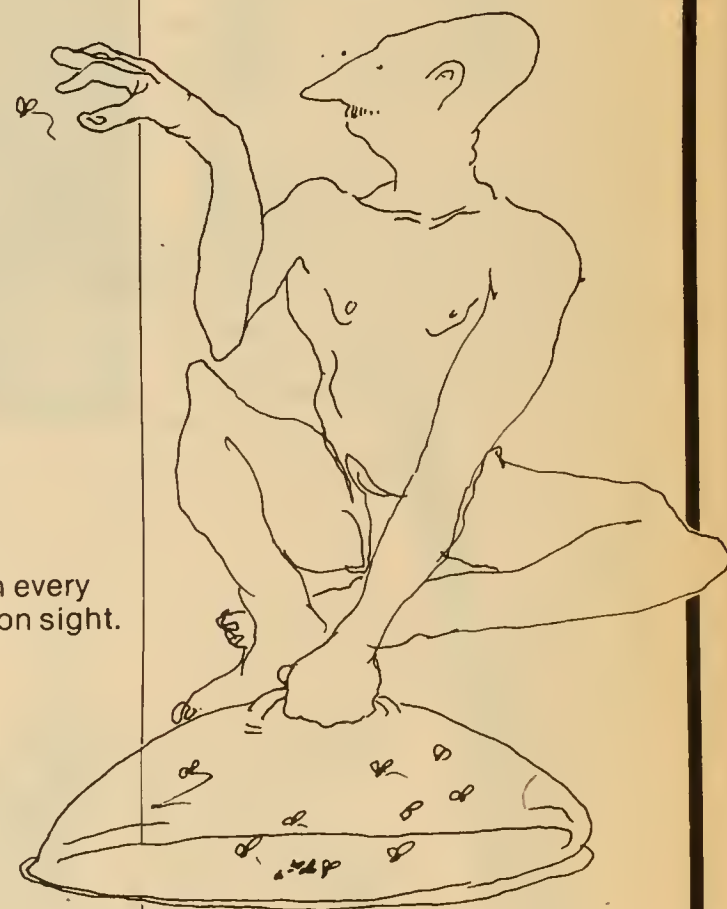
Familiar objects are put to novel use.

It all started with Christmas 1,978 years ago (give or take a few), and it all ends three Popes from now according to the prophecies of Nostradamus and St Malachi.

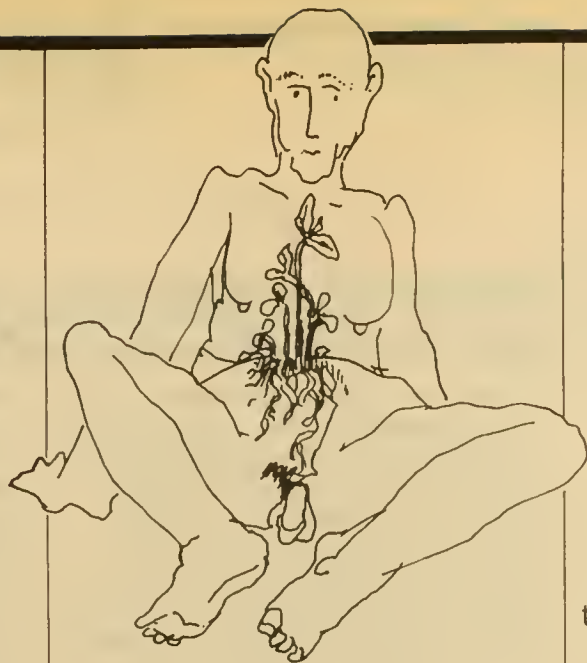
What happens when capitalism

and the Apocalypse meet head-on? Can the End of the World turn a buck? Will big business ask for tax incentives? Gary Ostrom, *TBP's* fifth horseman of the Apocalypse, offers us his vision...

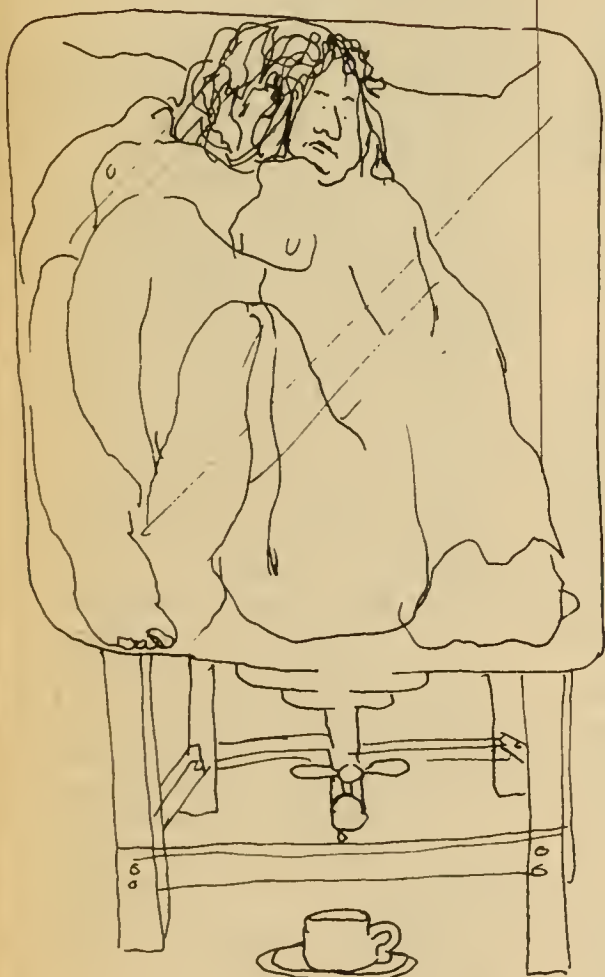
Entrepreneurs of the Apocalypse



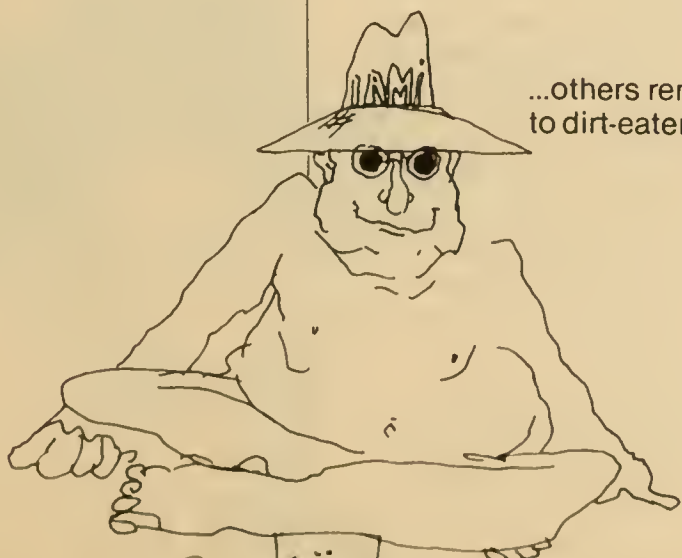
Fly vendors on every corner...a common sight.



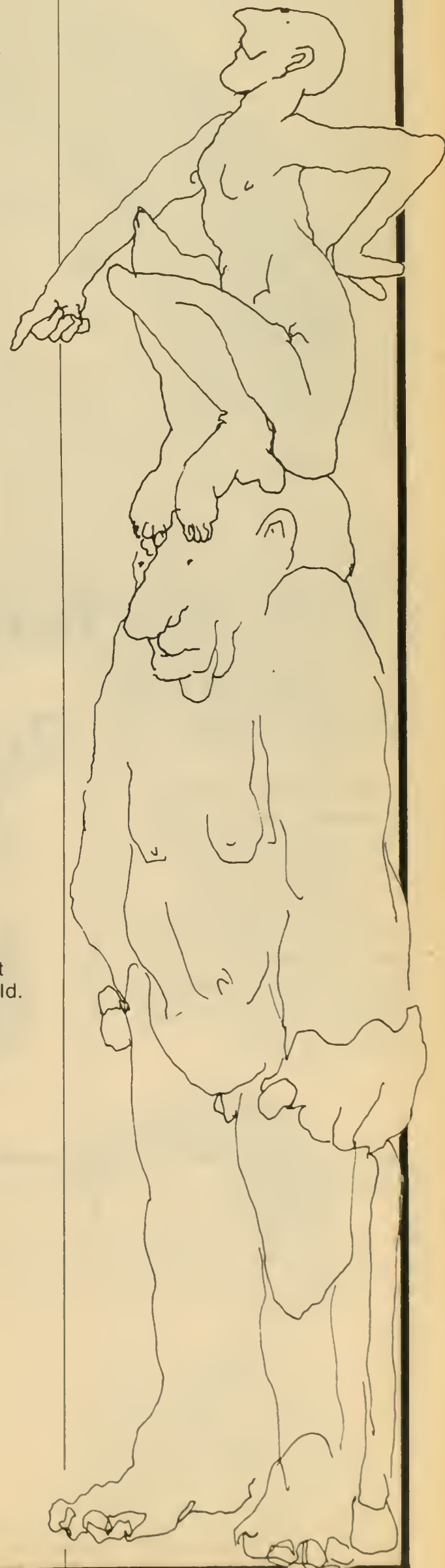
Some will attempt to grow things on their bodies.



...or sell fat people's sweat.



...others rent spoons to dirt-eaters.



Some hire themselves out as hats to the comfortably old.

RITA MAE



RITA MAE BROWN
AUTHOR OF
RUBYFRUIT

A NOVEL ABOUT
BEING DIFFERENT
AND LOVING IT.

Rubyfruit Jungle

RITA MAE BROWN

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This is the last Dykes column

They didn't have any illusions that they would be automatically well received, so they called themselves the Gay Offensive Collective. Offensive, not just because they were "fed up to here" with being defensive, but because they were determined to tell it like they saw it whether it offended anyone or not. They told it through the medium of television. For a year, GOC worked on six one-hour television shows that were to be broadcast as part of a Toronto cable TV company's community programming. They hoped the right people would be offended, and found out that all too often they had offended the wrong people for what seemed the wrong reasons.

The last show was broadcast live as a phone-in. A lot of well-wishing heterosexual women and men called. A few gay men got through the switchboard. And so did a few hostile straights. "It was good of them to call and show themselves up for us," gloated host Heather Ramsay. One had a really choice comment: "Why are there all these Lesbians on this show? Why doesn't the man (Richard Sutton, the other host, was the only male on the live show) do more of the talking?"

The Gay Offensive Collective is a loose collection of Lesbians and gay men brought together on the basis of common perceptions of gay liberation and feminism. Coincidentally, the dykes tended to outnumber the faggots about two to one. It isn't surprising, then, that a lot of air time was devoted to the concerns of women in general, and Lesbians in particular. GOC felt it was appropriate that the gay media do their part to make up for the distortions of their straight counterparts. They could not only present the gay community on its own terms, but redress a balance that left Lesbians out of straight media attempts to deal with gay people. It came as no surprise to GOC that an anti-gay caller would also be anti-woman and anti-feminist. While the reception in the gay community for "This Show May be Offensive" has been positive, the collective was surprised to discover (from reactions in the bars, in letters, and phone calls) that some gay men were also disturbed about the Lesbian bias.

The circumstances that led Lesbians and gay men in different directions started to change about two years ago. The changes began when gay women discussed their need for autonomous Lesbian organizations. They wanted a Lesbian movement established in a way that would allow close working relationships with both the gay and feminist movements, while refusing to live within the shadow of either.

Things did begin to change.

A year ago this winter, Anita Bryant and her cohorts attempted to bring their fundamentalist, anti-gay message to Southern Ontario. For the first time in this country, Lesbians and gay men united to respond to Bryant's challenge on a mass scale in political action. For the last two years, Lesbians have become a significant force at gay movement conferences both Canada-wide and regional. Toronto's recent Gaydays cele-

bration did on a cultural level what Anita Bryant had done on a political level. Both the huge workforce of Lesbians and gay men, brought together in the group Liberated Energy, and the celebration itself showed not only the creative and zany sides of our respective communities, but that we could have fun together. The newest gay rights organizations in the country — in London and Guelph, Ontario — have been founded as mixed organizations by Lesbians.

Those readers who, like the viewers of the GOC series, may worry that a Lesbian takeover is in the offing should not think complacently that this very publication is immune.

The Gay Offensive Collective and other political and cultural developments have not occurred simply because Lesbians are no longer content to leave gay liberation to men while occupying themselves with matters primarily of concern to their straight sisters. Many lesbian activists and an increasing number of male gay activists have understood that gay liberation theory shares a lot of common ground with feminism. It is becoming apparent that while each needs its independence, much more can be accomplished when the two movements act together. And much more can be understood when the two bodies of theory are looked at in relation to one another. Feminism and gay liberation present many of the same challenges to our social structure. Both movements expose sex-role stereotyping, both condemn the compulsory and oppressive nature of the nuclear family, both question the suppression of free and open expressions of sexuality. Sometimes the phrases sound rhetorical and over-used. We've heard them too often. We haven't heard enough of what they mean — of what the substance is behind them, of how they may be interpreted differently in the gay and feminist contexts. And of ways they are the same; times they can and should come together.

The Lesbian and gay communities were in a different space just over two years ago when "Dykes" began appearing in the pages of *The Body Politic*. Some, at least, of the changes that have occurred since then have been reflected in this column: treatment of Lesbians by the media, the struggle at Nellie's (women's) hostel, a concert by Alix Dobkin, Lesbians and high school sex education, and discussions of Lesbian autonomy and relations between Lesbians and gay men. Some of the columns have been primarily Lesbian oriented, others explicitly feminist, still others of interest to the general gay community. The main thing that "Dykes" did was ensure that there was Lesbian input in every issue of the paper. But, as *TBP* has become increasingly a *Lesbian* and gay magazine, it seems to have served its purpose and we feel it has become redundant. What seems in order now is an explicitly and emphatically feminist column which we are launching with the next issue.

Watch for it. ☐

Plea bargaining and the trial of Sexual Inversion

Wickedness, lewdness and debauchery

Scotland Yard was *not* amused. The Legitimation League was getting too good a press.

Its initial aim, when founded in 1895, was to legitimize acknowledged illegitimate children (thus its name). This had seemed mild enough to state authorities. But now, in 1898, it pushed a broader platform: *against* "ironbound marriage customs, which tend to crush individuality;" *against* the treatment of women as children "to be kept in ignorance of emancipating knowledge;" *against* the treatment of a wife as the property of her husband; *for* divorce by mutual consent; *for* total candour about physiology with children; *for* open discussion of all sex matters.

One member had been incarcerated in an insane asylum just for holding these beliefs, and the press had raised a fuss over this, so big that the Commissioners of Lunacy had had to release her.

The Yard was also unamused because it saw Anarchists gathering around the League like bees around pollen. Although George Bedborough, at 27 the League's spirit and brain, was not himself an Anarchist, the police disapproved of his and his fellow members' "endeavours to avoid the least appearance of stifling discussion."

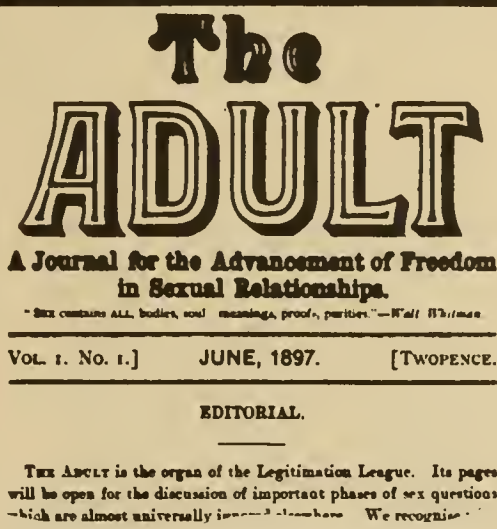
They also disapproved of the League's growing influence in the community under Bedborough's leadership. Many new members, many of them influential (as even the Yard was surprised to learn when it came on a raid to seize the League's books), had joined. Bedborough had founded *The Adult*, the League's outspoken "Journal for the Advancement of Freedom in Sexual Relationships." There he carefully avoided any phrasings, as his elegantly conducted meetings avoided any behaviour, to which the Yard might legally object. Bedborough was brilliantly cautious.

What was there to do? Simple, some inspector must have said: infiltrate. And thus the Yard's own John Sweeney became an active League member. Even Sweeney, however, could uncover no incriminating evidence. His frustration

grew as he saw "young" girls and boys, of 18 or 19, attending the League's anti-marriage meetings.

In the fall of 1877, a London clergyman used his press contacts to broadcast a complaint against police supineness regarding the League. Reactionary gentlemen joined him in a public letter urging that "the strong hand of the law should crush a teaching which would turn society into groups of harlots."

Bedborough, meanwhile, had stocked several copies of a new book which *The Adult's* publisher had recently printed. He did not advertise it, and his few sales



were strictly private. Indeed, he seems not to have been much interested in it. The book had to do with homosexuality, and had been sold elsewhere, discussed openly, and even reviewed positively in the psychology journals.

The police, however, were looking for some pretext to justify an assault on the League; the book, significant to Bedborough or not, would do. A complaint had come from Liverpool about the book, the Yard said, which asked for the suppression of such literature. So Sweeney bought a copy from Bedborough and then, as he put it, "we applied for a warrant for his arrest, convinced that we would at one blow kill a growing evil in the shape of a vigorous campaign of free love and Anarchism, and at the same time discover the means by which the country was being flooded

with books of the 'psychology' type."

The book, *Sexual Inversion*, was the first ever in English to give a fair picture of homosexual lives and to argue for enlightened laws. Half a century later, Alfred Kinsey would still be citing it. It was also the publication that brought the word "homosexuality" into the English language. Theretofore it had been used, since its coinage in 1869, only in German.

John Addington Symonds, the classicist whose own homosexuality had led him virtually to found gay studies as a humanistic venture, had proposed the idea to Havelock Ellis in 1892 as a joint project. Symonds, then 52, would contribute much of the classical material as well as various case histories, including his own. Ellis, then 33, saw the volume as the first in a series of books on sexuality to which he planned to devote his life, a series he would call *Studies in the Psychology of Sex*.

Although Ellis and Symonds never met, they were able, through correspondence, to efficiently assemble their volume. At its core were extended case histories from homosexual males, most of them showing healthy psychological lives which challenged the then rapidly developing pathological model of homosexuality (although Ellis himself was not immune to calling it an abnormality). Also included was Symonds' essay "A Problem in Greek Ethics," which he had written in 1873 and privately published in 1883, and which was the most extensive study of Greek love ever made.

Hovering over the project was the danger of publishing anything positive about homosexuality. But two surprise events contributed even further to the book's already odd pre-publication history. First, Symonds died suddenly of flu in Rome in 1893. And two years later the trial and imprisonment of Oscar Wilde validated the homophobic rage of an English society seeking a scapegoat for all "decadence."

A German edition of *Sexual Inversion* appeared first, but just when the first English edition was bound and ready to distribute, a man named Horatio Brown

executor, Brown apparently wanted to keep the Symonds name clear of homosexual connections so soon after the Wilde trial. He bought up almost all the copies in this edition and destroyed them. Ellis had to prepare a second edition, deleting or concealing Symonds' contributions. It was this edition that officer Sweeney purchased from the Legitimation League's shop in Bedborough's home at 16 John Street, Bedford Row. The date was 27 May 1898.

Four days later Sweeney came to arrest Bedborough. Anticipating resistance, the police sent Chief Inspector Melville with him and hid half a dozen men nearby. The precaution proved unnecessary. "Bedborough's cheery spirit and *sang froid* never left him," wrote Sweeney, "and we three took a hansom to Bow Street, gaily chatting as we went along."

Lillian Harmon, the infamous anti-marriage "sex radical" from the United States, was with Bedborough at the time of the arrest. She had been lecturing for the League during the previous month, and as a non-marrying mother at 27 had caused a media stir. She wired Ellis in Carbis Bay. Ellis wired his wife, the lesbian writer Edith Ellis, then visiting in the North, who wrote back: "We'll live in England and spit at them, and two together can pull a boat that would else sink." On 6 June, Ellis returned to London to arrange the defence.

He found that Bedborough had already hired a very bad lawyer, a Mr Digby, who would not even show up in court when the trial came around. Ellis himself would not be a party in the case. In *Regina vs Bedborough* a spate of charges relating to the League were laid, but the key one was that George Bedborough had "sold and uttered a certain lewd wicked bawdy scandalous and obscene libel in the form of a book entitled *Studies in the Psychology of Sex: Sexual Inversion*."

Ellis found, in short, that his book was going on trial in such a way that neither he nor the book's publisher would be able to defend it. And George Bedborough had no particular interest in the book!



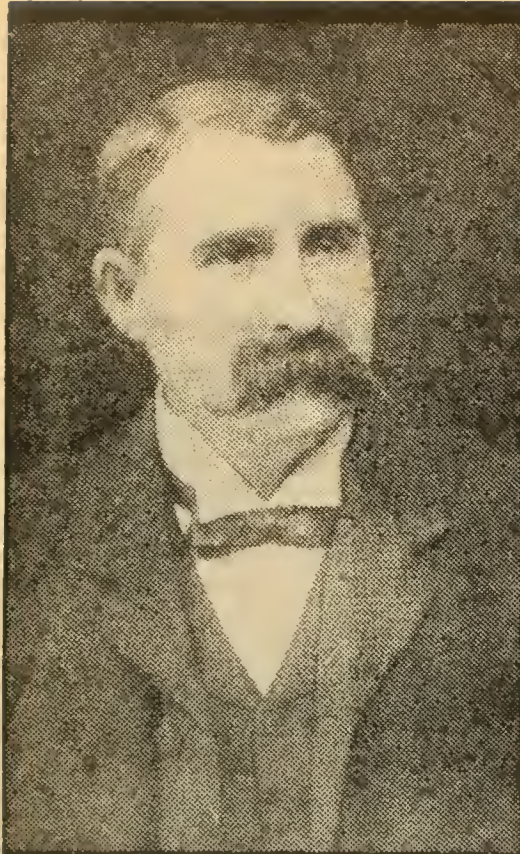
John Addington Symonds



George Bedborough



Havelock Ellis



"I may claim some credit for having carefully handled a delicate case, full of pitfalls, where the least slip would have meant one of two things — the growth of a Frankenstein monster wrecking the marriage laws of our country, and perhaps carrying off the general respect for all law; or, on the other hand, of raising about the ears of the authorities a shriek of popular objections to our interference with the rights of free speech."

—John Sweeney,
Scotland Yard 1904

His own defence effort, Ellis concluded, would be one of publicizing the case in freedom-of-the-press terms. Agreeing to serve on his "Free Press Defence Committee" were a number of prominent Victorian writers, including Edward Carpenter, Frank Harris, and Bernard Shaw. But even they had difficulty getting their message into the newspapers. The *Daily Chronicle*, a liberal paper whose editor originally wanted to praise the book, refused a paid ad from the Committee. Its editor, Massingham, later fell in with the judge on the issue, a "characteristic example," Ellis would bitterly write, "of high journalistic temper to match the high judicial temper."

The case languished for six months before coming to trial. In garnering witnesses for the defence, Ellis found that medical authorities would support the book — in private. A German physician wrote: "No doubt the judge (unless suffering from senile dementia) will accord you brilliant satisfaction. But in any case the whole of scientific psychology and medicine on the Continent is on your side." But almost all were reluctant to take the stand on its behalf.

On 14 September, finally, the Grand Jury indicted Bedborough: "being a person of a wicked and depraved mind and disposition, and unlawfully and wickedly devising, contriving, and intending to vitiate and corrupt the morals of the liege subjects of our said Lady the Queen, and to raise and create in them lustful desires, and to bring the said liege subjects into a state of wickedness, lewdness, and debauchery . . ."

The trial was set for 31 October. The Defense Committee raised funds and prepared a case against the monstrous charge.

But, much like Horatio Brown before him, Bedborough quailed. Ten days before trial he called the Committee together and announced that he had bargained principle: he had bargained the plea. An offer, Ellis surmised, had come from the Commissioner of Police when he realized, as the trial grew near, just how formidable the defence was.

And so it was that on Hallowe'en Day, 1898, George Bedborough appeared in the Old Bailey and pleaded guilty to the first three charges, including the one against *Sexual Inversion*. Havelock and Edith Ellis, waiting in an antechamber, never even got into the courtroom. A light fine was imposed; the other charges against Bedborough were dropped. The first book on homo-

sexuality in English went on record as wicked, lewd, and impure.

The Defence Committee was outraged. They issued a statement which politely averred that "it is unnecessary to reproach Mr Bedborough," but continued bluntly, "it is enough to say that he was not strong enough for the battle which he must have known he was seeking. Nevertheless it is to be profoundly regretted that Dr Havelock Ellis's book had been branded in a court of law as 'bawdy and obscene' without a word being said in its defence; that a large and influential Committee has spoken, written, and laboured in vain; and that anyone who may hereafter be prosecuted like Mr Bedborough will suffer a terrible disadvantage in consequence of his weak submission."

And thus, as Ellis's biographer Houston Peterson put it, "the great fight for a principle, the splendid storm that was to clear the sky, turned into a chilling drizzle. On the following day the newspaper account of the trial was placed between cases of conspiracy and procuring."

Shocked to the bone, Ellis had to face the future of his lifework. He announced, in a privately printed "Note on the Bedborough Trial" that he would attempt to publish no more of the remaining *Studies* in England. Soon thereafter he found a Philadelphia publisher with whom he stayed until 1936. Until the end of his long life, he raged against "obscenity" laws. Outside England *Sexual Inversion* went through many editions and was widely translated. It is still being read today.

A checklist of likenesses between the *TBP* case and this one would be long indeed. It would include specific police tactics, the notion that the truth about homosexual lives is itself "obscene," indiscriminate raids, the dilemma of plea bargaining, media and police and clerical collusion, and the use of "obscenity" law not to confront true obscenity but to crush a growing social movement.

But we should remember that Ellis had the final word. "For look," he exclaimed wryly in 1935, "see how the world is made. The mighty engines of Social Order and Respectability were set in motion to crush this infamous thing. What they really accomplished was to enable that infamous thing to crush them."

Michael Lynch □

Role roulette

In August a woman friend from nursing school got married. We used to talk about the upcoming marriage a lot. I would ask her why she wanted to get married, but I knew what the answer would be. She wanted to get married because she wanted security and she wanted to please her parents.

Most of the time I was supportive, but I feel weird about it. Their relationship is based on roles, some overt and spoken of, some covert and articulated—conditioned.

I feel weird about it because I sort of want that. I want social acceptance and the security of relationships. Role playing is safe and secure; it means never putting yourself out on a limb, never taking risks with your social acceptability.

But I can't ever have it the way she has it. I am a "femme" male homo, and that means rejection — by heteros for being homo, and by homos for being femme. Wearing makeup doesn't exactly go over big with the new gay macho.

I came out at fifteen because I had finally met some positive role models. I befriended two men, one who identified himself as bi, the other as gay. They would march down the street chanting "say it loud, I'm gay and proud." They introduced me to gay bars. But I realized very soon that their chanting was not loud enough for passers-by to hear, and that they were nervous about being seen going into gay bars. They used to have girlfriends for show.

A boyfriend, just after we split up, went around calling me his "ex-wife" to his friends. I had earned that title-stereotype by nagging, but also by expressing emotion, something he couldn't do. He wasn't able to deal with that, and to me he appeared uncaring. So I took on the clinging role, and became more and more demanding. I didn't want to be like that. I hated myself, and I hated him for bringing that out in me.

I finally dumped him, realizing that I would be much more together without him. But for the five months that I played nag to his nagged, I was too insecure to ask for what I wanted and risk not getting it.

After I dumped him, I started monitoring my roles (femme, passively aggressive, nagging) and realized what was wrong with them. They denied a side of my character that has only recently begun to emerge, a character with real emotional strength and a desire to be more assertive. Stereotypes don't include understanding what is wrong with them.

My woman friend from school once asked me if I would ever get married to a man. Never, I answered. (Never to a woman, for that matter.) But I used to have a fantasy about marrying a doctor and living in some smart part of town like Rosedale. Everyday I would get up and put on my Chanel suit, lipstick and patent leather pumps. Then I would drive the kids to school and go downtown to shop, volunteer, or have tea with other Rosedale ladies.

I also have a fantasy of being courted, taken out, adored. I fantasize about a homo marriage in which the other person is stronger than I, and takes care of me. But as a friend of mine says, there

aren't many people stronger than I am. And it's no fun being taken care of when you get right down to it. It limits your independence.

Tim Guest once said in this column, "In our own lives we have been captured by heterosexual methods of romance." Those two fantasies are definitely based on hetero models. I don't really want that. I want to find new and different ways to relate.



Part of the hetero model involves jealousy. I have a huge jealous streak that I hate. But that doesn't make it any easier for me to be less jealous. The self-hate only reinforces the insecurity which is the underlying cause of my jealousy.

The boys that I live with say that jealousy is a conditioned response, and in part they have proved it. Two of them are lovers, yet they both have sex with other people fairly frequently. Neither of them feels jealous of the other.

They are great role models for me. Before I lived with them, I didn't believe the "politically correct" line that jealousy is conditioned. I used to think that anyone not surrendering entirely to a jealous fit was denying his real feelings, covering up. But it's not true — the boys in my house are secure enough in their relationship to deal with jealousy when and if it comes along.

As I said before, I tend to take on the "femme" role, and rarely relinquish it. I am not sure why I do — it's partly because it's a secure way for me to react to men. I always want to flirt with the straight men at work. If I can't flirt, I'm too scared of them to open a conversation. I have to feel *they* want to talk to *me*, to make an effort to get to know me. If they want to flirt with me, they want to get to know me.

In my private life, I am beginning to resolve that. I can now initiate a conversation with a strange man. It's still based on flirting — being witty and cute — but it's closer to the kind of role I want for myself. What I want is no role at all, simply to be able to respond easily, intuitively to people without resorting to "safe" ways of relating. To express my emotions and thoughts without fear of rejection.

To wear makeup and to giggle when I want to. □

Jailed for writing gay poetry, Soviet poet Gennady Trifonov continues to resist even from a forced labour camp in the Ural Mountains. He's asking for your help.

LETTER FROM PRISON

In the spring of 1976 a young Russian poet was grabbed by several policemen while walking down a Leningrad street. He was brutally beaten and carted off to Kresty Prison to languish until November of that year, when he was brought to trial. It was a secret trial and at the time his family and friends did not know for sure what the charges were. They do know that he was found guilty and sentenced to four years in a Soviet labour camp in the Ural Mountains.

The poet's name is Gennady Trifonov and he was probably charged with violating Article 121 of the Soviet Criminal Code, which prohibits homosexual acts. His transgression? He circulated privately a series of poems about his love for another man.

Trifonov is a rarity in the USSR: he is an openly gay poet. No Russian writer has dealt as freely and extensively with homosexual love since the immediate post-Revolution period of the Twenties, which saw an admirable but short-lived effort to create a sexually non-repressive society.

Trifonov's homosexuality has caused him trouble with the authorities for more than ten years. Until 1973 he was employed by the noted novelist Vera Panova, who used her influence to shield him as much as possible from KGB persecution. Since her death, however, harassment has become continual and has led Trifonov to at least one suicide attempt.

After Trifonov's case was mentioned in several gay publications in the West in the spring of 1977, the mass-circulation Soviet illustrated magazine *Ogonyok* responded with an official version of what had happened to the poet. In a vitriolic article about a Dutch divinity student who was expelled from the Soviet Union for gathering information about the dissident movement, Gennady Trifonov was mentioned as someone the Dutchman had met but did not try to recruit for espionage activities. Trifonov, it went on, was subsequently convicted for serving liquor to a minor, theft, hooliganism, and "violating still another article of the criminal code, one that has a direct bearing on his miserable homosexual doggerel."

Establishing guilt by association and piling up charges of petty crime are quite usual when the Soviet press writes of anyone considered a dissident. What was new in the *Ogonyok* piece was the previously unmentionable topic of homosexuality. The subject came up in the Soviet press several more times in 1977-78, always in contexts that equated homosexuality with crime (or insanity) and with anti-Soviet attitudes. Among these instances were articles in *Sovetsky Sport* that denounced body building as allegedly leading to both homosexuality and murder and an account in the *Literary Gazette* of the one-man demonstration for gay rights staged in Moscow on November 15, 1977 by the Italian gay liberationist Angelo Pezzana (see *TBP*, August 1978). The article described Pezzana as an emissary from the *Biennale* of Dissent that was about to open in Venice at the time and implied that the *Biennale* was organized by homosexuals and madmen.

Trifonov's poetry is highly regarded by those Russian literati who have had an opportunity to read it. Vera Panova's husband, Soviet novelist and playwright David Dar, who was recently allowed to emigrate to Israel, wrote an admiring review while still in the USSR. Knowing that many of his readers would find Trifonov's homosexual themes unpalatable, Dar offered a courageous apology for homosexuality: "It is a pure play of emotion, and is as contrary to nature, whimsical, incomprehensible and inexplicable as the equally unnatural desire of people to speak in rhymes, or depict on canvas objects and events of our surrounding world, or extract from musical instruments sounds that do not exist in nature."

Meanwhile, Trifonov himself continues his defiance. After reading in the labour camp the *Ogonyok* and *Literary Gazette* pieces, he sent his friends in

Leningrad a vehement "Open Letter" addressed to the *Literary Gazette*. In his letter, Trifonov protests the recent slanders of homosexuals in the Soviet press and documents the brutal treatment of homosexuals by both inmates and staff of the labour camps. The letter has not the slightest chance of being published. Printed below is a translation of a recent letter from prison which has made its way to the West.

The family and friends of Gennady Trifonov fear that he will not be able to survive the four years of harsh labour camp regime. They feel that the only way to help him is to give his case the greatest possible publicity in the West.

Letters on Gennady Trifonov's behalf from private individuals should be addressed to Soviet embassies and consulates, to Amnesty International and to writers' organizations such as the PEN Club. □

The Body Politic wishes to thank Simon Karlinsky of the University of California, Berkeley for the information and translations contained in the above article. It is a somewhat edited version of material which has already appeared in *London's Gay News* and *San Francisco's Gay Sunshine*. Both of these publications also reprinted Karlinsky's translation of the full text of David Dar's hyperbolic appreciation of Trifonov's poetry.

For other items about Trifonov and for translations of his poetry into English see "From Russia with Love," *Christopher Street*, March 1977; Richard Sylvester, "Gennady Trifonov," *Gay Sunshine*, No 32, Spring 1977; Peter Burton, "Gennady Trifonov," *Gay News*, No 119, May 19-June 1, 1977; *Orgasms of Light*, ed Winston Leyland, *Gay Sunshine Press*, 1977.

*I get your letters, telling me
that I'm a poet, which is dazzling,
that this is why my lofty star
is not extinguished in the dark.*

*All of you write me that my voice
has been absorbed by wintry groves
which are obedient to my hand,
obedient like my own handwriting.*

*All of you tell me: I alone
sang — as no one's allowed to sing —
of how we love without response
him who's our sole necessity,*

*Him who gives shape to all our lives
the way the branches form a garden
when God will kiss us on the lips
the way the snowfall kisses earth;*

*The one for whom I shout at night,
for whom I call, a wounded bird;
One who no longer haunts my dreams,
One about whom my verse is silent.*

*You write, responding in advance.
You plead with me: "Do not give up,
Endure it all and stay alive."
And I live on. And there's no life.*

— Gennady Trifonov
February 1978
North Urals

Translated by
Simon Karlinsky



photo: Christopher Street

What do you do with a thousand lesbians?

WHY?

We are a group of women from the Lesbian Organization of Toronto (LOOT) who volunteered to organize a bi-national lesbian conference in the spring (1979). At the Ontario lesbian conference last May in Ottawa, LOOT committed itself to sponsoring the next bi-national lesbian conference. The last time we all came together was two years ago this fall and we are long overdue for another experience of sharing.

In the last two years, our lesbian communities have been growing and changing; our diversity is our strength. We are active in lesbian groups, mixed gay groups, and women's groups. Some of us are too isolated to be active and out; some of us experience different problems through our activity with gay men or feminists.

It is this growth and diversity that we can share and discuss at the conference. We can figure out in what direction we want to go, in building our communities, our culture, and our ability to fight against constant attacks on our right to exist, to love and be proud. Any change in our movement happens on the local level, so we hope this conference will further strengthen us regionally and locally by taking back home new and improved ideas.

MAKE THIS YOUR CONFERENCE!

The organizers in Toronto cannot hope to please everyone but we want to make the process as easy as possible. This is *your* conference; what happens will be determined by your response and practical input.

We want a multi-faceted conference with art displays, theatre, clowns, poetry, music, workshops, political discussions, eating, dancing and laughing. We need your help if that is going to happen. Share your talents at the conference.

To facilitate discussion and to simply pool our resources, we hope that different groups can bring written statements on what they are about — how they organize and their future plans, individual contributions on lesbian culture, and positions on gay liberation and the women's movement. The list goes on.

It is important that we have anything written sent to us early enough to be translated into either French or English. Everything during the conference will be in both languages as much as possible, including simultaneous translation. A full integration of two cultures (French songs, poems, etc.) will help us to really share and learn from lesbian sisters beyond boundaries.

GETTING TO TORONTO

We're sorry but not even Toronto could handle as many as a thousand lesbians! The Toronto Conference Committee would like to see this conference as a positive step forward with representation from all parts of Canada. One question of concern to our committee is the overbalance of lesbians attending the conference from Toronto (or Ontario). It has been too easy in past conferences to accuse Toronto of eastern big-city imperialism. What would you do if you were in our place; do you have any suggestions?

Lesbians are not exactly the richest people in the world! A lot of us are very isolated too. When you receive this information why don't you hold meetings in your area to discuss the questionnaire, what you would like out of the conference and how you can raise money to send enough women from your area to Toronto. Let's make it a collective effort; help each other. Some suggestions already have been local benefits and raffles for travel money. How about a Lesbian Caravan? Invent, create, bring your banners, come!

WHAT IS TORONTO DOING?

In the meantime, what is Toronto doing to sponsor this event? We want to put articles into papers like *Prairie Woman* from Saskatoon; we want a lesbian conference poster contest; we want conference buttons; we have hundreds of ideas. There is no end to the details involved in setting up a successful conference. In fact, organizing this conference will depend on bringing together all of the resources of the large Toronto lesbian community. All our communities will come out of this conference more alive than ever.

Last but not least, send back the questionnaire plus all other ideas *as soon as possible*. We are working within strict deadlines; our ideal is to compile all responses and send that out again to those who answered, giving a sampling of the ideas across the country. We are open to change; the questionnaire is not meant as a rigid form. Get it circulated amongst women who do not yet have it. And have a good winter.

Come to your lesbian conference!

QUESTIONNAIRE

Please return by January 15, 1979.

What kind of cultural and/or political activities are you involved in within the lesbian community, gay community, women's community?

What would make you feel most comfortable when you arrive in Toronto? A coffeehouse? Dancing? A tour of Toronto? You name it!

What are the major issues and strategies discussed in your community, or that should be discussed at the conference?

What are the particular regional or local concerns you would like to discuss at the conference? Lesbian counselling services? How to raise funds? Organizing around political issues, repression? etc.

What kind of workshops would you like to see, how many do we need and how long should each one be? Would you be prepared to act as a resource person on a particular topic or would your group lead a workshop? If so, on what? We are thinking of some topics ourselves like: alternative women's culture, our relationship to gay liberation and the women's movement, separatism, Quebecois, youth, mothers, how to fight Anita Bryant and the right-wing attacks, etc.

What kind of cultural events would you like? Could you contribute to this in any way? How?

In our initial discussions on the conference, many of us have expressed the need for a strong network of lesbians across the country. We feel that building our movement, developing a clearer understanding of our direction forward should be a major goal of the conference. What do you want out of this conference? What should our goals be?

How should we set up communication links after the conference? What other kind of follow-up should we plan after the conference?

How 'public' will we want the conference? Press conference? What kind of publicity do we want for preparation? Will you participate in a street demonstration?

When would you prefer to have the conference: on Easter weekend (mid-April) or Victoria Day weekend (end of May)?

Have you ever been to a lesbian conference before? If so, what did you like or dislike about it? What did it achieve? Are you in favour of keynote speakers and structured panel discussions and/or do you prefer small group in-depth discussion?

Any other suggestions and comments welcome. Please write, tell us what you think and feel. If you know of any woman or groups of women who would be interested in this conference please pass a copy of this on, get lesbians excited about our common goal of building a large and representative lesbian conference, full of energy, talk, and play. Please pre-register, we really need your money now.

Address all correspondence to: LOOT Conference Committee

342 Jarvis Street
Toronto, Ontario

Name

Address

Occupation

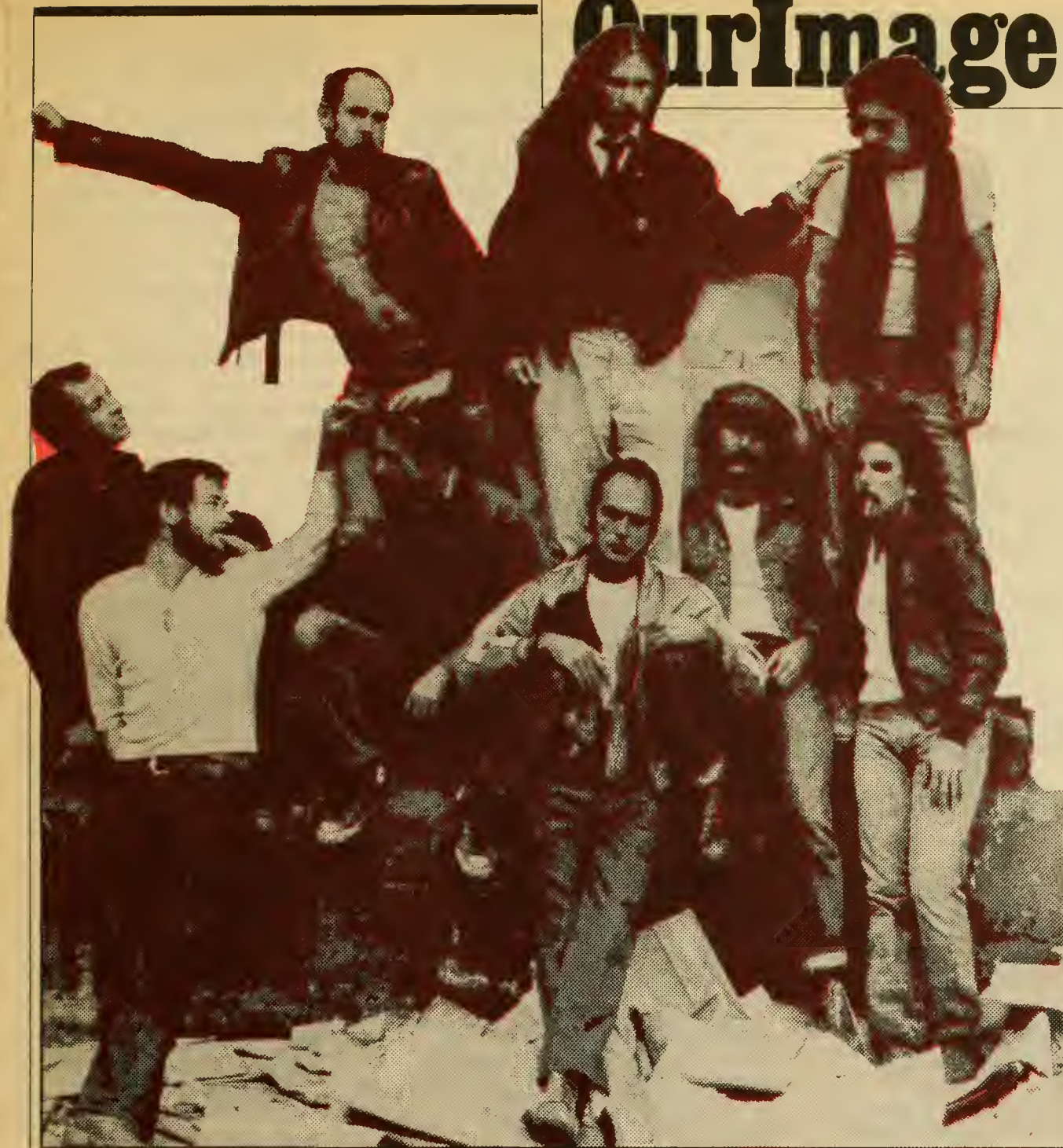
Billeting needed

Childcare

Vegetarian?

Pre-register now! Only \$8.00. At the door \$10.00

Send cheque payable to Lesbian Conference, along with the questionnaire to LOOT, 342 Jarvis St, Toronto.



Collective Crimes, Unnatural Acts

Crimes Against Nature, a play by the Gay Men's Theatre Collective of San Francisco, is about relationships: those we develop to survive in a society which forces us to deceive each other, and those we can develop when we are honest.

"A bundle of sticks. Faggots. Labeled a crime against nature and burned. Some of us have survived. What we have done to survive is a crime against our own nature." On a New York stage nine men in colourful tanktops and jeans, lit by fire-hued lights, enact a burning. They weave in and out, each chanting their methods of survival. Nine vignettes are presented through poetry, dance and improvisation.

One man stole jockstraps from the school locker room to possess the masculinity he felt imbued in the soiled cotton. He survived by playing butch. Another learned early in the game that men do not express emotion or have feelings, and if people get hurt, "it's only because they don't play the game as well as I do." A third was quickly taught to suppress his childhood fantasies of playing a princess rescued from mythical beasts. Others learned to cope by being flip-pant or agreeable, by taking drugs or living in a fantasy world.

Crimes played to sold-out audiences in San Francisco for over a year, won the SF Critics' Circle Award for Best Experimental Play, and opened in New York in June 1978. Currently projected are European and North American tours, including performances at the Music Hall Theatre in Toronto, Dec 4-12.

Crimes has displayed a broad appeal to theatre-goers while polarizing the reactions of critics. Although a straight woman tells the cast, "Now I understand my old man. He could never say those

things to me. I had to learn from gay men," a New York critic from the straight press writes: "There is nothing here to appeal to non-gays." Despite phenomenal success in the gay community of San Francisco, and a held-over run in New York, a critic from *Christopher Street* magazine comments "There's nothing here for gay people."

The GMTC had its genesis two years ago in San Francisco at a potluck dinner attended by twenty men who wanted to work with other gay men in a skills-sharing workshop. Several months later, in August of 1976, six of the men went to the Faggots and Class Struggle Conference in Wolfe Creek, California, where they demonstrated improvisation techniques. They returned filled with enthusiasm. Said Timo Lupin-Child, "What seemed to impress delegates the most was the closeness, the getting down into deep places, the intimacy and the physical contact."

In an attempt to channel this enthusiasm the collective began weekly political study meetings. It was a very difficult but important time in their development. "We had energy and enthusiasm but we needed direction. We had to find a process and a format for our workshops, and part of the discovery was that we would have to create our own because we were different. Through finding it, and sticking to it, we began to get into feeling about ourselves and about each other."

The collective is composed of men of every conceivable background: sissy-identified men, butch-identified men, urban and rural men, those from backgrounds of privilege and those from the working class. They began to discover unity not only in being

gay but in the forms of oppression they had experienced, and described themselves as "ten white men with varying amounts of privilege and oppression."

"Feelings" Meetings were added to the political sessions and the collective struggled with the delicate interaction of politics, emotions and oppression. At times emotions flared and ashtrays flew across the room. Out of these meetings grew the play *Crimes Against Nature*.

Each member contributed a story specific to his experience, and the collective worked 30 to 40 hours a week for ten weeks to shape the play. Finally, *Crimes* opened in San Francisco in March of 1977.

Even after the opening, *Crimes* underwent a number of changes. Among the more significant was the rewriting of the ending. Originally, the men donned ribbons and performed a stick dance, weaving amongst each other to syncopated music of wood on wood. However, the defeat in Dade County and the subsequent murder in San Francisco of Robert Hill-boro, during which one of the assailants shouted, "This one's for Anita," impressed upon the collective the need for some representation of group action. In the present ending, the men begin the stick dance. A shot rings out from the back of the theatre, and a man falls dead on stage. The eight remaining men adopt defiant poses, batons raised, ready to fight. The message is clear.

Ironically, on the first night the new ending was performed, the actors had just put on their ribbons to commence the dance when, suddenly, rocks came hurtling through the windows of the theatre. The men reassured the audience, calmly swept the broken glass from the stage and the play went on.

With the exception of this symbolic death and united action in the last few minutes, *Crimes* does not show gay people interacting with other gay people except in negative ways.

"We don't put out a solution to gay oppression," says Richard LaRose of the collective. "We are simply identifying who our enemies are, and figuring out what our problems are. It is through our collective action that we move forward. Our show is for people who feel bad about their gayness. Perhaps for the first time in their life they have their own experience validated. The purpose was not to give purpose or direction but to give strength. *Crimes* validates pain too. It's too good for other gay people to see actors going through those things."

Crimes fails in not providing an explicit link between self-realisation and gay oppression on an individual level and the solidarity presented symbolically in the final scene. But while the relationships of gays to each other may not be explored in *Crimes*, the level of honesty and trust which exists between the actors creates an intense experience for the audience. We sense new relationships which can be developed.

Asked to describe his relationship to the members of the collective, LaRose groped for words: "The collective became my mother, my father, lover, best friend...and my working companions. It's very much a working collective."

In *Word Is Out* one man defined "love" as a combination of "lust and trust." The dynamics of the Gay Men's Theatre Collective challenge this. The notion of romantic pair-bonding, which in heterosexual terms is usually a design for dependency and oppression, appears inadequate. GMTC indicates that strong affective relationships are present in a collective lifestyle where sexual needs can be met outside the group.

GMTC at this stage is firmly welded together by the sharing of experience, and they intend to move ahead in developing another presentation, using the vehicle of their political workshop and an analysis of class to distill their ideas.

Crimes Against Nature is an important first step in this process. The next step should be an exploration of relationships between gay people. If this happens, it cannot help but involve a strong denunciation of aspects of heterosexual conditioning, much of which involves class and family and which prevents gays from developing, amongst ourselves, a "more perfect world."

Robin Hardy □

Gay chic: bad exposure

The Gay Picturebook edited by Michael Emory. Contemporary Books (Beaverbooks in Canada), 1978, \$11.50.

On Photography by Susan Sontag. Delta Paper, 1978, \$4.45.

What importance has the photograph in the development and expression of gay culture? It's certainly crucial to heterosexual life, tying the nuclear family together on Christmas cards, documenting the growth of children, and furnishing the real proof of matrimony. For most of its history, for most homosexuals, the camera has been feared in even implicitly homosexual situations. Exposure wasn't sure to stop with the shutter. Pictures were evidence that could only be used against you.

Photographers took from painting the genre of "the nude," and developed an industry around it. From the classic studies of Thomas Eakins, Edward Muybridge and Baron von Gloeden to the heavy pectorals in contemporary magazines like *Blueboy*, photographs of naked men have supplied male homosexuals, in largely anti-gay and anti-sexual societies, with the stuff of their erotic imaginations. These pictures not only help masturbation, they act as talismans: promises, however insincere, of attainable youth and beauty.

Historically, "gay" photographs seem to come from two sources: from straight photographers' forays into the city of night, and from the lives of famous homosexuals. The latter crop up increasingly in biographies of writers and artists, and while usually no more than group shots of people on lawns, or studio portraits of loving couples careful to regard the camera rather than each other, much is suggested to those who understand the importance of appearance in our culture.

Most photographic treatments of modern urban society have included pictures of the bits of gay culture available to the camera. Some of these images, retrieved from their dismal company of "decadent" night-life studies, have extraordinary power. The famous Brassai photograph of two lesbians dancing in a Paris nightclub, their calm round faces confronting the camera, their stance utterly assured, has become an indispensable part of our history. Portraits like these are evidence not merely of homosexual desire, but of the cultural complexity such desires can create. But for the most part, pictures of transvestites and the denizens of dark bars were true only to the heterosexual imagination. What the camera seems to record is in fact an interpretation.

In her constantly illuminating collection of essays *On Photography*, Susan Sontag notes the attraction of photography to the Surrealists, who found in the camera many new ways to document "unofficial reality." Sontag claims that the photograph is necessarily surreal, "in its irrefutable pathos as a message from time past, and the concreteness of its intimations about social class." One of the great subjects of American photography has always been *How The Other Half Lives* (the title of an 1890 collection of Jacob Riis' photos of the New York slums), alternate realities laid bare for the shock and titillation of the bourgeoisie. Of course, "the other half" isn't restricted to the poor, it includes the sexually disaffected as well. People unable to cope with societal de-

mands for conformist behaviour, who "choose" to make the sex act their livelihood, who manage to live their fantasies, have been the subjects of almost as many photographs as the deserving poor.

Until recently, gays who were the camera's subjects tended also to be its victims. For many, this situation has radically changed, and a strong aggressive image (not to be confused with masculinist swagger) has been developed that confronts the aggression of the camera head-on. The culture becomes more complex as more of the threads of gay sensibility emerge from the blanket assumptions of heterosexuality.

Arthur Bell has wondered whether we wouldn't be better off if our skins were lavender, but in black and white photos lavender would probably just look beige. The real test of a "gay picture-book" would not lie in its ability to document once again the superficial realities of "gay life." Times have changed, and many more gay lives are available to the camera now.

The Gay Picturebook, edited and largely photographed by Michael Emory, designed by Carl Barile, with an introduction by Dennis Sanders, contains twenty pictures of lesbians; fifteen pictures of drag queens; thirteen pictures containing political statements (all taken at gay pride marches); nineteen pictures relating to sado-masochism (not including three two-page spreads of models trying on various leather "gear"); thirty-six pictures of sex-film stars, theatres, and Colt models; thirty pictures on Fire Island; nine pictures of "Entertainers Popular With Gay Audiences" (the only people identified in the whole book); one picture of a man giving himself an enema, one of someone dressed in a space-age rubber suit (for water sports?); one of a penis very tightly bound in thin leather straps, and two huge blow-ups (each fills a page) of crab lice. Most of the rest of the photographs are of anonymous gay men. In five pictures only, out of at least a few hundred, are two men shown in any sort of embrace.

The best feature of the book is its design, which calls to mind Sontag's warning that artful collections often create historical lies. Barile has given a kind of "new-wave" graphic style to the book, through his use of photo-endpapers of graffiti that boldly claims PUNK QUEER LIVE, in his concentrated, asymmetrical and angled lay-outs (most pages have from two to five photographs), and by leaving the furry black lines at the edges of many of the prints uncropped. The slick surface of the page and the right angles of the book give these rough edges a very contemporary sophistication, and make the photographs themselves very accessible.

But the quality of most of the photographs, especially those taken by the editor, is incredibly low. Badly focused and poorly exposed, shot for the most part without imagination or flair, they've been arranged in little groups according to content, with no apparent regard for the way one image might gain strength or truth from the images around it. Several of the photographs are at least five years old, recognizable from old movement publications.

As Sontag remarks, a photograph can be either art or evidence, and not many are both. The photographs in *The Gay Picturebook* approach no subtleties of texture, lighting, composition or movement; they are static, posed, unnatural, dull. They are evidence only.

Evidence of what? According to the introduction by Dennis Sanders, the photographs are evidence of "a lot of very different people being different together." Not only is the statement meaningless, it's a lie. Most of the people in this book are exactly the same. Sanders' introduction consists of one incredible simplification after another ("gay life is very in, very chic, very Seventies — what blacks were to the Sixties, Jews to the Fifties, GIs to the Forties"). The only thing to learn from this shallow and stupid essay is that for the purposes of this book, "gay" is an adjective that relates *solely* to style, and that this style finds its apotheosis in the phenomenon of the "gay bar." Of course, the result is a book no more adventurous, no more perceptive, than the pictures of drag queens taken by the heterosexual mobs behind Toronto's

Saint Charles Tavern on Hallowe'en.

Finding pictures that would document homosexual oppression wouldn't be all that easy. Queer bashers don't hang around for photographers, a lesbian mother trapped in a heterosexual marriage looks to the camera like any other housewife, John Damien leaving the racetrack would just look like a man leaving the racetrack. Pictures alone don't tell stories very well. And Sontag points out that photography and the rest of the contemporary arts have "lowered the threshold of what is terrible" to contemporary eyes. Photographs intended as social comment are easily neutralized by the distance between the picture and its jaded audience. This complaint concerning the paradox of the *effect* of photography reverberates throughout *On Photography*: that while "there is no way to suppress the tendency inherent in all photographs to accord value to their subjects," a parallel tendency can frame and isolate the subject of a photograph, limiting the force of the image to the size of the print. Undue attention to subjects of little importance can in certain contexts utterly distort the truth, and this is the greatest effect of *The Gay Picturebook*.

But photographs documenting the fight against oppression would be easy to find, easy to take; in fact many of the pictures of unidentified gay men in *The Gay Picturebook* are of movement activists, from New York, Toronto, Miami, and likely half-a-dozen other centers where the faces are less familiar. Emory and Sanders dismiss the political struggle while taking advantage of the freedoms achieved by it. "Gay" doesn't simply apply to disco and the Marlboro Man. The word was popularized by the gay liberation movement, it applies to every field of human endeavour in which homosexuals have played a part, and it involves a special understanding of every social circumstance.

If not all of this is readily accessible to the camera, then perhaps some hard thinking about what photographs could reveal is in order. There's no evidence of thought in *The Gay Picturebook*, no captions either, to give the images some weight. It's a lazy production, a marketing trick, a waste of paper.

For Sontag, photography is suspect because it keeps us from making necessary judgements, from drawing "distinctions between the beautiful and the ugly, the true and the false, the useful and the useless, good taste and bad." Photographed, everything becomes "interesting." And faced with the literally infinite number of photographs and their reproductions, the lines between what is real and what is an image become blurred.

Sontag's "conservationist remedy," limiting the role and extent of photo-



Picturebook pix: activists, drag queens, and lice



graphy to gain a better perspective on both image and reality, is wishful thinking. Gay people like Emory and Sanders will continue to exploit their superficial understanding of gay society and culture as long as there's money in it, and images acceptable to profiteering publishers will continue to cloud our knowledge of what is real.

Gordon Montador □

Rags to riches

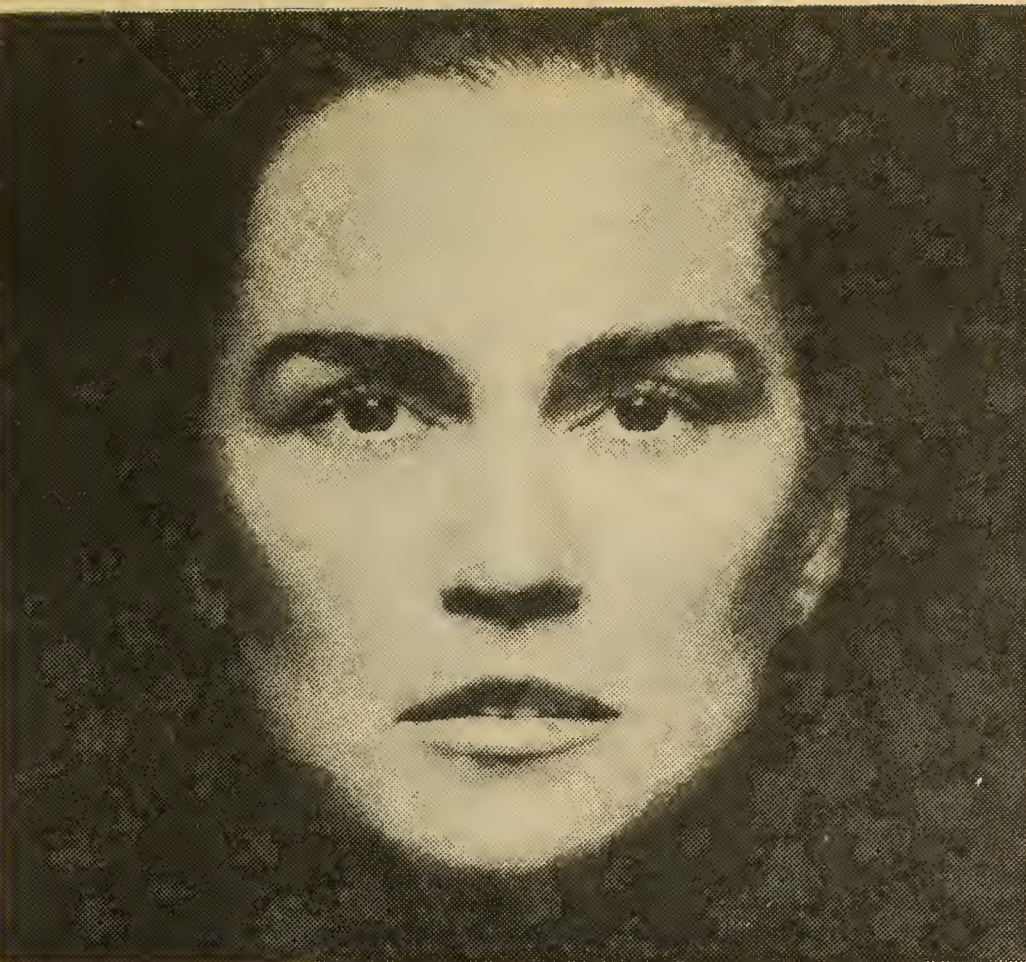
Six of One by Rita Mae Brown. Harper and Row (Fitzhenry & Whiteside in Canada), 1978, \$13.75.

Lesbian-feminist hero Rita Mae Brown has refurbished her image for the dust jacket of her latest novel, *Six of One*, cleverly disguising herself as the Medusa of the Chanel No 5 ad. Brown, the impoverished lesbian who made a sizable sum writing a book about a destitute lesbian, currently works as a script writer in Hollywood, where she has purchased what her recent interview in *Publisher's Weekly* calls a "spacious mansion." *Rubyfruit Jungle*, justly billed as "the first lesbian comic novel," sold 70,000 copies in its Daughters' (a small feminist press) edition, and is now available at your corner grocery store as a Bantam book with 330,000 copies in print. Movie rights to it have been sold, with Brown co-authoring the script. *Rubyfruit Jungle* is the stuff of which Anita Bryant's bad dreams are made. Lionized by both feminists and Hollywood, Rita Mae Brown has met with a far different reception than Radclyffe Hall fifty years ago, and the very warmth of this reception creates its own problems.

The publicity for *Six of One* makes clear that lesbians don't hold the copyright to Rita Mae Brown. How could we be so selfish? She is a universal cultural treasure. Harper and Row hasten to assure us that "Rita Mae has broken through — this is not a lesbian novel or even a 'woman's book,'" it is a literary groundbreaker with immense universal appeal." How convenient for the Company that she has broken through her previous lesbian-feminist identification and can now be sold to everyone. More alarming are Brown's own comments arguing that she is no more a lesbian writer than James Baldwin is a black writer, such categories being the stereotypes of oppression. Objecting to confinement in such categorical ghettos, she recently said, "Next time anyone calls me a lesbian writer I'm going to knock their teeth in. I'm a writer and I'm from the South and I'm alive, and that is that." (The bite is still there.)

The ideal of universal humanity is a moral balm which, assuaging the pain of specific oppressions, causes forgetfulness to set in. The content of this universal humanity has been fixed by white, occidental, publicly heterosexual males. In order to be considered part of it, one must have "broken through" one's gayness, blackness, womanhood or other particular oppression because the universal is a stereotype which, paradoxically, excludes almost everyone. To say that someone is a "male writer" or "white writer" sounds redundant, while "woman writer" or "black writer" are not. The words "writer" and "universal" are much like the pronoun "he," which in a wonderful economy of expression, theoretically includes but practically excludes women.

To be a lesbian writer or a black writer is to write from a particular oppression



which has been excluded from "universal," public acceptance. It is to insist that the words "universal" and "human" be rethought. The qualifier "lesbian" in lesbian writer will not vanish into the writer until the social oppression of lesbians has disappeared. To insist that these modifiers vanish immediately is to pre-empt the social struggle for their acceptance, and to side with those who hide their interests behind a smokescreen of universality. Those who belong to oppressed groups have no interest in disguising their struggle. There is a battle being fought over Rita Mae Brown's "universal appeal," and she is on dangerous ground if she resists being categorized as a lesbian writer.

With these reservations about the publicity, *Six of One* can be safely chortled and guffawed through by lesbians and gay men. It is an immensely enjoyable account of twentieth-century American history as it affected a handful of people in Runnymede, a town smack on the Mason-Dixon line. Union-bashing, class struggles, two World Wars, Prohibition, and a series of births, deaths and murders proceed apace in merry abandon through the decades. The central characters are two sisters who have a lifelong relationship of loving mutual insult, their mother, and a filthy rich, beautiful, cultured lesbian couple. It is a thoroughly woman-identified piece; Rita Mae Brown's male characters are superficially drawn, but described in a warm and understanding fashion.

Packed with hilarious jokes and one-liners, the dialogue is initially difficult to penetrate, reading more like a script. Rita Mae Brown may well become a better script writer or playwright than novelist. She has an ear for colloquialism and a positive genius for proper names, my favourites being the names of the lesbian feminists' cats, Mme de Stael and Mme Récamier. As in Mark Twain, her favourite author, Brown's characters are chock full of homespun, pithy wisdom. Begun strongly, the book ends weakly as people die with monotonous regularity, the jokes wear thin, and the sisters' behaviour degenerates from being pranksterish to juvenile.

The series of historical vignettes introduces more problems than are resolved, and the final upbeat message, "everything is possible," rings hollow. The topics, for example, of bisexuality,

unions and marxism are dealt with in a superficial manner in Brown's haste to get on to the next epoch. In spite of the thinness of some of its incidents, any lesbian-feminist book which so mentions unions is to be welcomed as ambitious.

It is unfortunate that the major lesbian character, Celeste, is so wealthy. The largesse of the lesbian couple can only perpetuate the stereotype that lesbianism is a vocation for rich literati, since only the rich can afford to protect themselves from social disapproval. Ironically, the woman who broke away from the myth of the aristocratic lesbian living off her inheritance, and gave us a model of a working-class lesbian in *Rubyfruit Jungle*, backslides into Sackville-West gentility. The novel has an equally unfortunate tendency to divide the elite of Runnymede into the self-interested, money-grubbing bourgeoisie at the munitions factory vs the natural, landed aristocracy, and to subtly idealize the latter: a repeat of American Civil War ideology without mention of slavery. We are not charmed by the fact that the representative of the southern landed gentry, the lesbian appropriately named Celeste, does, in the best Stephen Gordon tradition, never need to trouble about her income because the shoe factory is so far away and tended by her brother.

Still, Rita Mae Brown has not broken faith with lesbians, gays and feminists, and *Six of One* remains a spirited and entertaining book, a good read for the week between Christmas and New Year's when something bubbly is desired.

Lorna Weir □

Closed to open

Open and Positive: An Account of How John Warburton Came Out At School and the Consequences by the Gay Teachers' Group, London, 1978.

At the moment only a few school boards in Canada, Britain, the USA and Australia face the "dilemma" of openly gay teachers amongst their employees. But as gay teachers of both sexes continue to come out and to organize, school jurisdictions in these countries will be challenged to adopt progressive policies which combat anti-gay discrimination.

The Inner London Education Authority (ILEA), one of the largest and in some ways most progressive boards in the world, fumbled badly in its first attempt to sack an openly gay teacher. *Open and Positive*, a pamphlet published by the Gay Teachers' Group (London), documents with remarkable thoroughness every aspect of the ILEA's destruction of John Warburton's teaching career. But the booklet points as well to the true victors in the Warburton case: the other gay teachers of Britain.

In the fall of 1974 Warburton, a young temporary teacher working for the ILEA at a girls' secondary school, was faced with a series of abusive anti-gay outbursts from students in a number of his classes. He dealt with each situation calmly and briefly: he defended himself as a gay person, and explained the harm which such abuse causes gays. Two other staff members, learning from their students of Warburton's remarks, rushed to the Headmistress; the latter called in the heavies from the ILEA that same afternoon.

From the beginning, the ILEA took the position that Warburton had "intruded his private life into his professional life in school, to an extent which could not be overlooked, nor be allowed to recur." The Authority refused to employ him in any of its schools unless he was willing to give "the written assurance" that he would "not in future discuss homosexuality with pupils, except in the course of a completely structured programme of sex education, of which the Headmaster/Headmistress has full knowledge and with which he/she is in full agreement."

Such a condition was unacceptable to Warburton because it would prevent him from dealing effectively with students in the future, and because it amounted to the imposition on him of a unique and discriminatory teaching contract.

Warburton turned for support to his union, the National Union of Teachers (NUT). From the beginning the NUT urged him to accept the ILEA's conditions for re-employment and after a year of stalling it decided it could not support his efforts to appeal the Authority's decision. A series of disturbing documents are printed here which demonstrate the NUT's disguised hostility to Warburton, and its consistent refusal to defend his basic rights.

To its enduring shame, the Inner London Education Authority to this day refuses to reinstate John Warburton. Yet since his dismissal, no gay teacher has been dismissed by the ILEA on grounds of open homosexuality — and there are a number who are very open. How many openly gay teachers the Authority has hired since Warburton, we are not told.

This pamphlet is a must for all gay teachers in Canada. It will be of great value as well to gay students here: they can use it to show their gay teachers why the latter should break out of their protective closets. School board officials and teachers' unions in Canada should be furnished with copies of this document to prepare them for the struggles which lie ahead.

Terry Phillips □

Available from Glad Day Books, 4 Collier St, Toronto and from the Gay Teachers Group, c/o 112 Broxholm Rd, London SE 27, England for £1.25 (\$2.50) or £1.65 (\$3.30) air mail. Pink Triangle Press has a shipment on order; details of price will be announced next issue.

photo: Skrebnicki

Open school gates

Young, Gay and Proud by the Melbourne Gay Teachers' and Students' Group. 1978.

"Where are we all?" is the title of one of the chapters in this sensitive booklet aimed at gay high school students. Isn't it a question many of us asked ourselves when we first felt there wasn't anyone else in the world who was — different?

The struggle for self-realization is one of the hardest, especially for a gay teenager who feels she/he is totally alone. In an institution as devoted to reinforcing stereotypical sex roles as the average high school, the isolation can be unbearable. It is there we are supposed to learn our "place" in society, but what if it doesn't provide the mold we're looking for? Reinforcement or positive role models are virtually non-existent for the gay student. Fortunately, with the development of gay youth groups, there are now some outlets for young people to meet in besides bars which cater only to those of legal drinking age. But what of the time spent at home with the family or in the school environment?

The purpose of this booklet is to validate the reader's homosexuality. It presents its information directly and honestly and suggests positive routes to take in dealing with this big discovery. The booklet incorporates photographs of happy looking same-sex couples and humorous illustrations — many done by the well-known cartoonist Ostrom. It is blunt when discussing the topics of sex, sexism and oppression. There is a section devoted to giving sensible answers to questions and to refuting age-old misconceptions and lies. For example, to the assertion, "Women become gay because they can't get a man," they reply: "This is another lie spread around by straight men who can't live with the truth that there are some women who just aren't interested in

them."

The booklet has a definite feminist perspective, which in itself sets it apart from the majority of sex education material available to youth. The section entitled "Doing It, Gay Men/Gay Women" is bound to raise a few conservative brows. Here sex is discussed as naturally as eating or breathing. We are actually told that our bodies are something we should enjoy. Heaven forbid that this should reach young, impressionable minds!

Young, Gay and Proud is definitely a far cry from the kind of leaflet handed out in health classes, proclaiming the joys of heterosexuality while dealing with both masturbation and homosexuality in one paragraph. Even though such a booklet is desperately needed in high school sex education curricula, I doubt it could be sneaked past the front office. Your average homophobic vice-principal might misinterpret the boldly-printed cover as perverted, radical propaganda.

The backlash is here. If *The Catcher in the Rye* is being removed from English courses in some schools, something tells me they won't be sending out rush orders for *Young, Gay and Proud*. Getting positive resource material to young gay people is a major problem.

I think we are all becoming aware of the difficulties facing the young and gay in the present educational system. The solutions are complex and long term. There are a lot of lies to unlearn but the publication of this booklet is a step in the right direction.

Maybe one day soon the chant "Young, Gay and Proud" really will echo from the local schoolyard.

David MacLean □

For more information write to the Melbourne Gay Teachers' and Students' Group, PO Box 35, Fitzroy, Victoria 3065, Australia.



Izquierda (l to r): Robin Chilstrom, Kristan Aspen, Izetta Smith, Naomi Littlebear

flurry of harmonizations, then join together in strength and volume on the key phrase "My friend is a woman, a sweet woman child." It is an excellent example of how this group use their voices as instruments — harmonizing, blending, contrasting major and minor keys, singing a *capella*. There are a few instrumentals with piano, flute and guitar in a jazz-folk mode, but it's definitely the vocals that are exciting. I have mixed feelings about the actual tape, but I recommend the group without reservation.

Lilith is an all-women's rock band. They've been playing together longer than any of the other groups — they got together professionally in 1972. Although they don't identify primarily with women's music, neither do they fit into the heterosexist rock mainstream either. A new women's recording network has recorded them and, at the women's clubs where they often perform, you will hear them play a variety of styles from jazz to rock'n'roll. Rock standards like "Pick Up the Pieces" display their professional ability to play fast and tight.

Do you remember Cris Williamson's first album? One of Olivia Records' firsts as well, it pleased a lot of people. Understandably, I was looking forward to her next album after hearing it was in the works, but it disappointed me when it finally arrived. It is a live album which, among many other technical problems, distorts voices and instruments while unaccountably muffling some parts and amplifying others. (The Dream Machine, not Olivia, produced it). It seems to avoid almost totally the positive aspect of going live — hearing how the musicians interact with the audience. There is not one clap, not one comment, and not any feeling of spontaneity. Except for "In the Best Interest" (the title song of the film on lesbian mothers called *In the Best Interests of the Children*) and the Jimmy Cliff "Born to Win," the music is not memorable at all. The songs also suffer from having only two accompanying musicians.

Williamson has used a shoddy vehicle to present an uplifting message, which is embarrassing for a woman who has been performing professionally for many years and done better work. This is an album for the die-hard Williamson fans only. Hang on to your memories of what Cris used to do and might have been.

by Ilona Laney □

Two of the above records are available from Olivia Records, 2662 Harrison St, Oakland, CA 94612; the other from Galaxia Women Enterprises, Box 212, Woburn, MA 01801.

THEATRE

Soap and silence

Total Eclipse by Christopher Hampton. Directed by Sean Mulcahy for Labyrinth Productions. Bathurst Street Arena Theatre, Toronto.

I cannot figure out why Christopher Hampton has called *Total Eclipse*, his dramatization of the relationship between Rimbaud and Verlaine, a tragic-comedy. It's mostly soap. The efforts of the newly-formed Labyrinth Productions are worth watching, though. With more experience, they should be a solid troupe.

Will we ever see a worthwhile study of these two figures? The glaring lacunae in the records of their passionate swing invite interpolations from an outside artistic agency, but Hampton hits only the worst effects and ignores the stuff of genius. His Verlaine is nothing more than pitiful and incapable, and Rimbaud only aloof and anti-Christian. You would never know that their association brought about Verlaine's great *Romances sans paroles* and his inspired *Sagesse*, or a great deal of Rimbaud's visionary break with Parnassian poetry. Read Henry Miller on Rimbaud instead.

Don't expect to see any love scenes, either. Only the aesthete's exploration of cruelty and domination is put on the stage. Enid Starkie's biography has already done its best to veil the acts of physical love between them. I think we're ready to see something of the boy's urgent craving for the older man as well. Hampton also misses out by not sufficiently counterpointing Verlaine's physical abuse of his wife Mathilde with his subjection to Rimbaud's willful controls. Verlaine was a wife beater who sublimated his violence into an idealization of the young man's supremacy. *Total Eclipse* shows him merely escaping from a bourgeois confinement into liquor and nostalgic revery. No tragedy here, just a yawning fall.

Physical closeness is not all that's missing from the play. Verlaine was often pathetic, but he had also some personal grandeur even at the end of his life. His mistress Eugenie was not just the dumb tart of this play, and Verlaine was more than just drunk, idle and silent after parting with Rimbaud. He deserves more respect. By the way, Rimbaud was not his only male lover.

Part of the difficulty in staging their relationship is that these grand romantic facts need no help from fiction to make us wonder. Their lives and their works were stupendous enough in their way.

Robert Reinhard □

MUSIC

Dip and soar

On the Edge by Baba Yaga. LP, Bloodleaf Records (distributed by Olivia Records), 1978, \$7.50

Like a Mountain by the Izquierda Ensemble. Cassette, Riverbear Music (distributed by Ladyslipper Music), 1978

Boston Ride by Lilith. LP, Galaxia Women Enterprises, 1978, \$7.50

Live Dream by Cris Williamson, with Jackie Robins and June Millington. LP, The Dream Machine (distributed by Olivia Records), 1978, \$7.50

"Pounding those gorgeous chords/Making music that dips and soars/Like a mama lion, joy it roars/Very loud — hear it now" is a good summation of the current crop of women's music on record, despite the different intentions and styles of the groups.

Two of these bands, Baba Yaga and the Izquierda Ensemble, appear to have originated in the women's community in Portland, Oregon. Baba Yaga play mostly jazz, while Izquierda have their roots in Spanish/Indian folk music. Baba Yaga take their name from a legendary Russian witch and subtitle themselves a women's band. Collectively organized, they set out to "make a kind of music that women, except for vocalists, have traditionally not made." They identify Black and Latin influences on their music. As a group they play together

"tightly," nearly seamlessly, and have an obvious care and respect for the quality of their music.

On this first album the songs range from a demented parody of a polka to hot swing to low-key jazz numbers, while the lyrics incorporate much of the feelings and issues of women's culture. Most notable: "Monogamy-Shbedogamy," a parody of current anti-monogamy attitudes which is funny while making pertinent points; "Charlotte's Web," a strong, driving jazz instrumental; and "Rise Again," which does have a melody that dips and soars as the musicians take cues from each other in short solos. Put this album on your list of have-to-get records.

Like a Mountain by the Izquierda Ensemble is recorded on a tape cassette, which doesn't quite balance out the vocals and the accompaniment (they intend, however, to record an album in the near future). Much of their music is written by Naomi Littlebear, drawing upon her Chicana background. All of them participate equally and joyfully in the music-making. What this cassette misses is the banter and good spirits of their concert introductions. They see their music as a vehicle to raise people's consciousness and create awareness and pride in women's culture. My favourite cut is "Rising Tide," an upbeat folk song about alliances made, or to be made, among women. Lovely voices rise to a crescendo on the refrain "Rise up fighting, rise up, rise up," cascade into a

Crisp and stylish

An Evening With Quentin Crisp:
The Naked Civil Servant. TWP Theatre, Toronto.

Quentin Crisp saunters down the aisle — a grand, urbane raven in jacket and trousers, still handsome at 70. Descending to the drawing room setting, he removes his black hat with sloping brim, paces the stage, delivers his lines to the design in the red carpet. I fear (wrongly) that we are in for a re-hash of his hit auto-biography *The Naked Civil Servant*, in which he chronicled his difficult existence as a self-evident homosexual. At first, he appears a non-actor tossing off his witty, self-effacing anecdotes, exploited by those who do not have the sense to hire a competent director. Suddenly on this particular evening, playwright John Herbert, apparently lacking such an audience, interrupts with loud comments. Crisp, with alarming grace and instinct, answers Herbert, harnesses his chirpings, snatches the evening back.

Crisp lectures on style — the idiom by which one communicates one's true self — and urges us to develop our own. He gives examples of those with style: Mohammed Ali is defeated, it is the fight he loses, not the one Spinks won. Joan Crawford is style itself, fusing substance and form, and Crisp imagines her, inheritor of a soft drink empire, stalking into the packed boardroom of Pepsi-Cola, imposing her will simply by slapping the secretary and thundering, "Who told you to take the minutes!" He reminds us of Eva Peron: a woman of such audacity that she, dripping in diamonds and fur, saluted a cheering Argentine crowd with the defiant cry, "We — the shirtless!" Crisp is a great story teller. But he isn't acting — he's himself. There's no pretense; we see poise, not posture.

After intermission, Crisp answers written questions from the audience, reminding us that he is here to say "exactly what you want to hear." However, the show weakens when he answers verbal questions as isolated conversations develop between Crisp and his interrogators.

One may disagree with Crisp's resolute forbearance, his politics (or lack of them) — but it is impossible not to love him. He takes such pains to define his terms and beliefs, he causes even his detractors to re-examine and clarify their own. The central irony is that, for most of his life, Crisp was in continual danger from the law for being the same thing he is celebrated for today: unique.

Burke Campbell □

Jean-Marc Amyot gave an energetic performance in Michel Tremblay's one-act, one-person play *La Duchesse de Langeais*, produced by Le Théâtre du P'tit Bonheur in Toronto.



One Sings, the Other Doesn't: souped up Simone de Beauvoir

FILM

No more flowers

A Bigger Splash. Directed and produced by Jack Hazan and David Mingay. A Buzzy Enterprises Ltd Production, England, 1974.

There is something about the painter David Hockney that suggests the Sixties right off the bat. Those wonderful glasses, the huge bow ties, the bright suspenders. His paintings speak the same way, both in their mod colours, and in their fascination with the tacky, apolitical space of Southern California.

It's the Sixties in its aesthetic rather than social sense. Think not of protest marches, but of Andy Warhol, Twiggy and Carnaby Street; *Georgie Girl*, *Blow-Up*, or even *To Sir With Love*. Jack Hazan's feature film *A Bigger Splash* places the painter in just this milieu: the enigmatic, terribly self-indulgent artist in a "swinging" London of ten years ago.

A Bigger Splash is both a random narrative about Hockney's friends and affairs, and a documentary study of his art. Its brilliance lies precisely in the confusion of these two forms. The movie was made during the period when Hockney was breaking up with his model and boyfriend of some years, Peter Schlesinger. The uncompleted painting "Peter by the Pool" becomes the locus of Hockney's frustration and obsession with his friend. But so do his other relationships. The movie blurs the relations between the artist, his work and his circle. Almost all of it is shot in the bright and lucid colours of the paintings themselves. The vase of wilted tulips that so characterizes the almost maudlin reactions of Hockney's friends to his malaise turn up both on canvases and on coffee tables. Photographs are blown up to be traced for paintings, and paintings serve as models for scenes in the film. While bathing in his opulent chlorine-blue-tiled shower, Hockney fantasizes about Peter frolicking around a California pool that the film analyses, frame by frame, in the very terms of the painter's photo-realist style.

Yet the film is much more than this. It departs from the standard art documentary by being funny, at times sublimely so. And it is here that I think it is of particular interest to gay people. The naked California blonds, the drag show, the generally frivolous and stylish presentation of the characters — all of these we recognize as the clichés of the discourse of gay male society. But they are not used unthinkingly; they are key elements of a story that is carried

forward by way of gossip and anecdotes. And these are linguistic forms — as the poetry of Frank O'Hara ably demonstrates — that are distinctly gay.

Finally, it is the distance Hazan's film keeps from its subject that makes it quite special. Nothing is ponderously explained. The success or failure of relationships is never rationalized: you just stop dropping by with flowers. Anti-familial relationships are without models, after all. In such a context, the everyday and the banal become significant. Which is what Hockney's paintings are all about.

Alexander Wilson □

A whiff of feminism

Girlfriends. Directed and produced by Claudia Weill. USA, 1978.

One Sings, the Other Doesn't. Directed and produced by Agnès Varda. France, 1976.

What one film has, the other doesn't. *Girlfriends* is a well-made American film where good acting and excellent technique are supposed to make the viewers forget that the two women never become the characters we've been promised. *One Sings, the Other Doesn't* is a poorly-produced French film where a sustained feminist line is supposed to excuse an awkward script and mediocre photography.

Girlfriends follows what has now become the *Julia* tradition, in that it explores the problems that two women have in sustaining a deep and supportive friendship. But it goes beyond it in beginning to broach the possibility that such friendships may be a form of lesbianism.

Although the plot is headed in that direction, lesbianism remains a persistent possibility, no more than an overtone. Claudia Weill, the director, decided to

spare the heterosexual sensibilities of the silencing majority. For lesbians, this movie is an exercise in frustration. And for feminists, forget it. Never do words like "liberation" cross the lips of any of the characters, even though they are all trendy New Yorkers. We know that nobody reads books in Hollywood, but we have heard that *Ms.* sells a few copies in New York.

Agnes Varda's film brings us a hodge-podge of images of two women's struggles to get abortions, bring up children, and get married without losing their independence (more or less in that order), as well as carrying on a friendship by means of picture postcards. It also brings us anecdotes about a group of feminist musicians who tour the backward South of France with mediocre music and souped-up Simone de Beauvoir lyrics. The idea is interesting but it remains undeveloped. Besides, the peasants for whom they play look like left-overs from Monty Python's *Holy Grail*, and the result is that the audience does not know whether to laugh at them or to blush at the unconscious self-parody.

Despite its courageous tackling of issues like contraception and abortion, Varda's *One Sings, the Other Doesn't* remains shallow, and its shallowness is illustrated by the unbelievably they-all-lived-happily-ever-after ending, in which a slightly unfocused camera shows us the faces of the characters that might have been memorable. Claudia Weill's film remains disappointing for a different reason. It gives us a long introduction to nothing, a series of well-played variations on a missing theme.

Mariana Valverde □

Medical thrills

Born a Man...Let Me Die a Woman. A Hygiene Film. Montreal.

Montrealers had a chance this fall to see heterosexist ideology take its baldest and most brutal form in a sexploitation documentary about transsexuals called *Born a Man...Let Me Die a Woman*. The film, apparently American in origin, packed them in for seven weeks at a soft-core house in the most respectable stretch of St Catherine Street, just across from Simpson-Sears.

The whole sordid thing is narrated by a Dr Leo Wollman, who reminds us several times of his MD and PhD while showing in explicit detail how medicine can correct Nature's "monstrous biological joke" of "imprisoning" a woman in a man's body (or vice-versa). In addition to gory close-up examination of surgical nip-and-tuck and of newly fashioned genitals, both male and female, the good doctor also treats us to dramatized episodes depicting the suicide or self-cas-

A Bigger Splash: David Hockney (left) contemplates New York



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photo: Claude Lacasse

tration of transsexuals who can't deal with it. We meet the predictable, a half-completed woman who engages in prostitution to save up for the rest of her operation (followed, of course, by a shower in order to show her shrivelled-up penis).

Dr Wollman also provides us with the opportunity to meet some of his victims, occasionally poking their silicone-taut breasts to show off his craftsmanship. A few tell their own stories. One, a young Puerto-Rican woman in nail polish and negligee, apparently quite a success for the doctor, tells an engaging story of growing up in her biological "prison" within a large, poor family and a macho culture. But an offhand remark that if she had any children she wouldn't want them to be gay suddenly explodes a mass of contradictions which the film is trying to avoid.

I always thought that the pseudo-scientific sexploitation flic had gone out with the fifties, that *Sex Kittens at College* had edged *Damaged Lives* (an early and extremely profitable treatment of venereal disease) off the market. Not so. *Born a Man...* points toward a whole new horizon for this venerable film genre.

The narrator makes claim at one point that once upon a time "anatomy was destiny," but now, thanks to the advance of modern medicine, etc, etc. In fact, what he and his despicable freak-show demonstrate is a whole new way of enforcing the tyranny of anatomy, a

tyranny now made respectable by the aura of science. The issues raised by sex-change surgery are still not entirely clear. But in the meantime, someone is making a lot of money off people who have listened to its promises.

Thomas Waugh □

Straight guffaws

Burroughs. Cinéma Lumière, Toronto

Monday the 13th of November saw William S Burroughs read to a full house at Toronto's Cinéma Lumière, and it was at least an entertaining event. Burroughs' animated voice drifted through stories, tirades, and vindictive testimonies drawn from forty years of writing. His delivery was polished, clever and funny, and it was all popular material. The audience responded with a cackle and guffaw at every turn. They seemed to be extremely titillated at the mention of anything scatological.

Who are they and where do they come from — that's what I wanted to know. So much of the audience seemed uninterested in Burroughs as a literary persona, preferring rather to assign him the role of Sixties cult figure. They were so inordinately dumb, Burroughs understandably presented them a selection of writing which was certainly entertaining but not involving.

It was also a very heterosexual occasion. There was hardly a queer in the house, which I found quite interesting since Burroughs' writing stands out as explicitly homo-erotic. Moreover, he doesn't simply deal with homosexuality as a theme; almost all his work is highly sexualized, like an electrical current which charges every sequence. It's odd, then, that he attracts such a hetero audience, as though they understand graphic sexuality (and an *antinormal* imagination) as only a mild indiscretion. It's even stranger that Burroughs received such sparse support from Toronto gays. Insuperior dopes like Gotham apparently provide to many a more palatable version of our own story.

Tim Guest □

Our Image Contributors

Burke Campbell hates it when people stare at him in Loblaws... Tim Guest hotly denies that he is an intellectual elitist... Ilona Laney was last seen listening to loud lesbian music... David MacLean is a seventeen-year-old Marilyn Monroe fan living in Toronto... Gordon Montador trips a light fantastic in and about Toronto... Robert Reinhard, who will soon leave Toronto for Boston, writes poetry... Thomas Waugh teaches film at Montreal's Concordia University... Lorna Weir's interests range from phrenology to curried eggplant... Alexander Wilson grew up in Oakland, California and now lives in Toronto.

The Ivory Tunnel

Gay Small Press by Ian Young

Patriotic poodle, outstanding educator

"John Ironstone's" politically-conscious porno novels have been reviewed before in these pages. His latest is *Gay Rights* (\$2.25, Parliament News, 11085 Olinda St, Sun Valley, CA 91352) which is almost all politics, very little porno. The publishers are to be commended, though many readers will be disappointed that there is not more sex, and indeed a little more eros might have helped the ethos along. It is unfortunate, too, that Ironstone in one passage misrepresents S/M in much the same way many straight writers have traditionally misrepresented homosexuality. Another ironic feature: the cover photo is of two young men, shirtless, embracing. Presumably they are meant to represent the liberated gay characters in the book; unfortunately, one of them sports a tattoo of a swastika!

For the past five years, a series of quiet and reflective articles signed "A. Nolder Gay" has been appearing in Boston gay papers, providing a (somewhat) older and relatively conservative gay man's musings on various aspects of gay life. Some of these columns have now been collected as *The View From the Closet* (\$3, Union Park Press, PO Box 2737, Boston, MA 02208). Here is one amusing quote from the book:

"A year or so ago the Chancellor of the University of Wisconsin at Oshkosh successfully nominated his sixty pound poodle for a listing in *Outstanding Educators of America*. The vitae and publications list were, of course, bogus, but the publisher (a Montgomery, Alabama firm) accepted the listing without checking because of the presumed honesty of the nominator. When called on the matter, a company representative claimed that normally the 'Board of Editors' (who are employees of the firm) do check for fake entries; they also eliminate people 'we feel are not patriotic; you know, not for the country.' Pressed to give an example, she cited 'someone who lists membership in a homosexual organization.' Gay Academic Union types, be forewarned; your poodle can make it into *Outstanding Educators of America*, but you can't."

It is the exception for a book of poetry in this country, especially one from an unknown poet and a small press, to sell more than 500 copies, but Don Garner's first chapbook, *Dirty Laundry*, has sold almost twice that in a few months — mainly because the author has been hustling it on Toronto street corners. Yes, that attractive young man who's so often to be seen buttonholing passers-by across Yonge St from the Parkside is a poet. The poems are inspired by Garner's days as a teacher and by his travels from Muskoka to Morocco. Now the cold weather's here, the author won't be on the streets so much, but copies are available at \$1.50 from Huron Path Press, 113 Ellsworth Ave, Toronto M6G 2K5.

A fine book of restrained and evocative poems is Jon Bracker's *Duplicate Keys* (\$3.50, Thorp Springs Press, 2311-C Woolsey St, Berkeley, CA 94705). Here is "Last Night":

I had been wanting things again:
to be published
to find a cheap hot-plate that worked
to move into a wonderful arrangement
with a neat, clean, faultless person
who would keep me entertained
and leave me alone

and worrying about my blood pressure
still a little high

and generally playing the fool

when just before you turned to go
you closed the gap between us with a kiss,
the first

and made my heart stare after you,
content to be amazed.

Many of the poems seem to be gay, but the otherwise enjoyable drawings by Frank Stack do not reflect this.

David A Shore's *Annotated Resource Guide to Periodicals in Human Sexuality* lists a variety of periodicals, from *Sexuality and Disability* to *Playboy*. In a 53-item listing, a lot of sources are missed, including some of the best gay periodicals, but the sampling will be useful to students and librarians. It's \$3 from the editor, Sullivan House, 1525, E 53rd St, Suite 1102A, Chicago, IL 60615.

This column is supposed to review books from the independent, mostly non-commercial presses, but I also try to cover gay titles issued by those pariahs of publishing, the subsidy or "vanity" houses — commercial companies that charge authors for a job that only technically could be called publishing. Vantage Press, one of the largest is the printer-up of *Tabbylane*, a novel by Gunnar Savers (\$7.95 from 516 W 34 St, New York, NY 10001).

According to the dust-jacket, *Tabbylane* is supposed to be waggish and witty. Unfortunately, the characters, whose adventures ensue during a pair of equally tedious parties, are neither funny nor plausible. Two of them seem to be loosely based on William F Buckley and Gore Vidal but the televised velitations of the originals were far more entertaining than anything here. Mr Savers is a wholesaler and amateur golfer from Arkansas. □



Illustration: Rycke Pothiers from Don Garner's *Dirty Laundry*

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Classifieds

FRIENDS

Alberta

SENSITIVE, LOVING woman, nearing 30, longs for something more. All replies welcome. Drawer 274.

British Columbia

YOUNG BISEXUAL female 5'7", 125 lbs. looking for friendship with other bisexuals. Drawer B282.

FRIENDS

National

FRIENDS, correspondents, anywhere, wanted by much travelled, affectionate, sincere, energetic professional man (early 40's). Appreciate hearing from any lonely male who feels isolated from family, friends, by distance or value differences. Offered: time, affection, from philosophical humanist with wide experience and zest for life. Need caring older brother? Write drawer 279.

Alberta

EDMONTON LATIN bodybuilder, 35, seeks muscular athlete, friendship, body worshipping. Drawer B255.

British Columbia

W/MAN, 32, SEEKS Black friends for correspondence etc. Seven years in Africa taught me much. Interests: travel, photography, racial equality. Send photo and phone. Discretion assured. Drawer B256.

Manitoba

LONELY PROFESSIONAL male 42, 130 lbs, 5'11" seeking sincere mature males. Interests: music (classical), plants, books, travel, correspondence. All serious replies answered, photo appreciated. Drawer B251. WINNIPEG couple interested in meeting same for evenings out and in. Singles and out-of-town-ers also welcome. No drugs. Drawer B231.

SINCERE, 20 YEAR OLD would like to meet new friends or hear from penpals across the country. Am tired of phonies, wide variety of interests have room for lots of love in my life. Write me and see if we can't be friends. B230.

Montreal

AFFECTIONATE MALE, 26, 5'6", 125 lbs. who is sensitive, honest, intelligent, versatile, and a little lonely is searching for similar young (18 to 30) males for intimate friendship, possible long-term relationship. Just "coming out" guys welcome. Take a chance — maybe we can help each other. Photo and phone number appreciated. All letters answered. Drawer B187.

MONTREAL GAY MALE, bilingual, 40, 5'10", 158 lbs., straight looking, sincere, unattached, cultured, enjoys quiet refined lifestyle, arts, travel, music, dining, looking for level headed self-supporting companion, 35 or younger to share good moments with, possible stable relationship. Drawer B229.

Northern Ontario

WHITE MALE, goodlooking, masculine, professional, 35, 5'10", 155 lbs, well-educated, affectionate, wishes to share his life with similar goodlooking masculine man 21-34. Enjoy individual sports, music, travel, conversation, sense of humour. Need clean cut guy who is intelligent, sensitive, caring, giving & has his act together. Write about yourself with address, phone and photo. Ontario, Manitoba and BC areas. Drawer B265.

Ottawa

33, INTELLIGENT, BILINGUAL. Like cycling, running, light sports. Warm towards sincere, loyal people. Dislike "Gay Swingers." Jazz, classical, folk music pleasing. Amateur photographer. Seek eventual sharing, close relationship. Richard. drawer B246.

MATURE MALE PROFESSIONAL, seeks male friend this area. Send photo and phone

number with letter. All welcome but blacks preferred, ages 25 to 45. Drawer B218.

Southern Ontario

MALE, 25, 5'8", black hair, brown eyes, enjoys travelling, movies, music. Wants friend and companion. Write and tell me about yourself. Photo appreciated. Discretion assured. Drawer B289.

MALE, 26, 5'10", 150 lbs, dark hair, brown eyes, interested in music, electronics, sports. I would like to meet gentlemen between 20-30 yrs. interested in lasting relationship or become good friends. Will answer all, but prefer Hamilton. Picture and phone would be appreciated. Looking for your reply. Someone with basically same interests. Drawer B247.

BOYISH, MASCULINE YOUTH desires friendship. Quiet, artistic, lonesome, discreet, love life, to share experiences, good times. Penpals also welcome to share fantasies, letters, photos for same. Drawer B258.

OSHAWA 6'0", 158 lbs, 37 light brown hair conservative, discreet, professional, non-smoker interested in music, travelling, bridge. Would like to meet someone living in Oshawa/Whitby area for dinner conversation, etc. Drawer B273.

GENTLEMAN, early 30s, with car, seeking companion for camping or other low-budget accommodation in warm climate January-March. Prefer non-smoker. Alex Hunter, Paisley, NOG, 2NO. 832-5150.

GAY MALE, 22, 5'8", 150 lbs, brown shoulder length hair seeking other males who love to suck cock. I do. I'm interested in a great many other things. Write a sizzling letter and tell me your fantasies. I love sex, so let's meet Kitchener and anywhere. drawer B284.

BISEXUAL MAN, 40, married, short, slim, athletic, many interests, likes fun. Devoted to family but often desires escape, suburbia quickies, wants honest discreet friendship(s) hopefully more with similar together attractive man to 45. Self-employed so mobile, especially during the week. Photo appreciated/reciprocated. Write P.O.Box 2785, Rochester, N.Y. 14626.

CONSERVATIVE, QUIET, masculine guy, 35, 5'8", 165 lbs, professional classical musician, would like to meet other gays, 25-35, for friendship and to see what develops. Hefty is beautiful. Photo appreciated. Drawer B219.

Toronto

YOUNG MAN, 140 lbs, would like to meet attractive TV, am inexperienced. Would also consider erotic posing. Must be clean and discreet. Photo if possible. Box 831, Adelaide Street Post Office, Toronto.

MAN, RELIGIOUS, seeks loving relationship with one other man, my age, also devout. My description: 25, 6'2", 160 lbs, trim, deep brown eyes, moustache, well-endowed, versatile, non-talker, non-drinker, non-smoker, vegetarian, reliable, tolerant, sensible, masculine and affectionate. Photo appreciated, I'll return it with mine. PO Box 425, Station O, Toronto M4A 2P1.

TWO FRIENDLY GUYS, 34 and 24, want to meet young masculine guys to age 28. Have movies and own home. Enjoy country driving, camping and the outdoors. Reply with description and phone number to P.O. Box 507, Station O, Toronto, M4A 2P1

VISITING TORONTO? New in town? Call Bob 923-8306

MALE, 28, 5'8", 140 lbs, seeks companion. Likes movies, bowling, skiing, dining out, also glass of wine. Write P.O. Box 188, Station W, Toronto M6M 4Z2.

WANTED: A CLEAN, honest broadminded, well endowed, masculine male with own apt. (single or married). Am 43, 5' 10", clean, lithe, w/e, quiet, broadminded, married. For occasional but sincere, lasting friendship. Photo and/or frank letter welcome. Discretion respected. Will answer all. Drawer B249.

ATTRACTIVE MALE LATE 20'S 5' 8" brown hair would like to meet other gays to

enjoy theatre movies companionship. Drawer B252.

HOT DANCER, BLOND 5'10" 145 lbs seeks partners for bump and grind on and off dance floor. Open to new steps. Drawer B253.

WANTED: STUDS WITH FIRM, HARD bodies into long Greek sessions active or passive. Travellers welcome. Photo with reply a must. State your fantasies. Am 26, handsome, sexy, accomplished. Looking for a good time not a lifetime. Prompt reply guaranteed. Drawer B254.

WHITE MALE AGED 30 ENJOYS theatre good conversation dancing wishes to meet same for friendship. Presently living in the Jane Steeles Avenue area. All replies treated with discretion. Would like to hear from you. Drawer B257.



THE OFFICE
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**1000 Main Street
Winnipeg
589-6133**

GOOD LOOKING, slim, masculine guy, 29, into watersports seeks good looking boyish type 21 to 28 into same for mutual fun or B&D. Drawer B259.

FRIENDLY, CONSERVATIVE (but not stuffy), 35, 5'11" 158 lbs; wants to meet a gentle, masculine fellow who is stable, without being absolutely predictable, prefer someone 30-38, not overweight, for casual dates or ideally a steady relationship. Interests: film, theatre, skating, travel, music. Drawer B260.

MALE 30 YEARS considered good looking seeks active mature friend to experience homosexual love. Discretion and photo welcome. Drawer B261.

MALE MODEL, young, versatile, wants handsome, young, greek active friends. Drawer B262.

HANDSOME YOUNG GREEK PASSIVE male, seeks horny, young friends. Drawer B263.

MALE GRADUATE STUDENT 33 experiencing difficulty coping with another Kingston winter seeks correspondence with intelligent life anywhere in Toronto-Kingston-Ottawa area. Drawer B267.

YOUNG, ATTRACTIVE, BLACK, educated male 27 seeks attractive male for lasting friendship. Drawer B268.

SINCERE MALE, 25, 5'7", 130 lbs. seeks genuine friends, interested in politics, music, travel and reading. Sometimes considered too academic and serious, but hope this is not the whole truth. All replies welcomed, particularly from Orientals and Asians. Discretion assured. Drawer B269.

MASCULINE GUY 25 6'3" good build, university degree, would like to hear from horny masculine guys under 30. Am into weekend fun, cross country skiing, reading, levis and good times. Drawer B270.

GUY, ATTRACTIVE, LATE TWENTIES, wishes to meet with gay males who like receiving oral experiences. Reply and good photo guaranteed. Must be discreet. Drawer B271.

GAY CANADIAN MALE EARLY 40's wishes to meet male 35 to 45 for friendship and hopefully more. I am self employed. I like music, theatre, or just times to share with a friend & books. So let's get together. Drawer B272.

WOULD LIKE TO MEET YOUNG student interested in sports, theatre. Please reply with photo and phone number. Drawer B275.

WELL ENDOWED YOUNG MAN WANTS sensuous love-making partner. Answer all. Drawer B276.

MALE, 29, CLEAN AND HONEST, seeks young masculine male with own apartment and car who is 21-25, circumcised, enjoys oral sex, kissing and caressing. Prefer slim, little body hair, and quite adequately endowed. This is for friendship and to establish a mutually satisfying relationship. I'm sure you're out there. Write with photo and phone no. Drawer B277.

PASSIVE GAY MALE, sensitive and intelligent, interested in humiliation and discipline. Would like to learn from an experienced master, firm but humane, or experiment with an inexperienced one. Drawer B278.

BIG TALL CHUBBY HAIRY HUNK would like to meet same, 25 to 40, in Toronto. Warm kind and loving. Enjoy books, music, acting, films and art. Will answer all replies. Drawer B280.

WHITE MALE, MID THIRTIES 148 lbs, 5'8", clean shaven, masculine appearance, professionally employed, own car, versatile, seeks same to age 30 for friendship and good times. Please reply with photo and phone number to Drawer B 281.

I'M A MARRIED MAN 36 Yrs, bearded, happy and gentle-natured. I enjoy biking, tennis, travelling, theatre, piano, my work, kids and learning new interests from you. I'm looking for one sincere man who will care about me and be my friend. Another married man would understand that I also love my wife and want to protect her, but our friendship would be no secret. Other than fidelity I have no definite sexual ideas because if we care about each other this will work out. Aside from normal cleanliness looks are not important, it's the emotional contact I need. I feel strange about placing this ad and assure anyone who cares to respond absolute discretion and expect the same. Drawer B283.

PHILIPPINO OR CHINESE FRIEND, under 30, wanted by tall successful man, 48, affectionate with nice apartment and car. Likes travel, photography. Recently visited Asia. Drawer B285.

25 YR. OLD CAREER BOY, 5'8", 120 lbs; am interested in exploring untried B&D fantasies with another acolyte. Must be healthy, slim, into smoking, drinking of fine wines. Drawer B286.

TORONTO S&M B&D — Phone (416) 497-1635 — two guys, one dominant, one swings both ways, seek submissive slim guys 21 to 35 for groovy scenes, all limits respected, novices welcomed, photo appreciated. Rogers Box 374 Agincourt, Ontario, Canada M1S 3C6. Also weekend slave wanted.

WHITE MALE 32 185 lbs overweight but working down. Average looks hairy french active wish friends 25 to 35 prefer straight appearance total honesty please no drugs beads or kinks. If necessary phone 275-4444. Please answer with photo. Will reply all. Drawer B88.

MOUSTACHE, SHORT HAIR, classy very attractive male model. Hard working etc. Seeks friends. Rodney (416) 361-1141.

WOULD LIKE TO MEET YOUNG student interested in sports theatre. Must be sincere and honest. Answer with phone number please. Drawer B209.

PASSIVE WHITE MALE 25 5'4" 130 lbs. seeks well hung black or white men. Photo and phone number Drawer B235.

SEEKING horny male, younger, slim, huge cock for mid-30 Greek passive, 6' plus male for good times. Drawer B11.

SLIM EAST INDIAN MALES turn me on, so if you are a young horny guy, well-endowed, write Drawer B287.

YOUNG GREEK ACTIVES for sensuous love-making, write with phone number. Drawer B158.

BODY BUILDER looking for Greek Active guys who want more action than talking on the phone. Must work at your body. I have my own place and like long hard sessions. Serious replies only. Les 465-6423.



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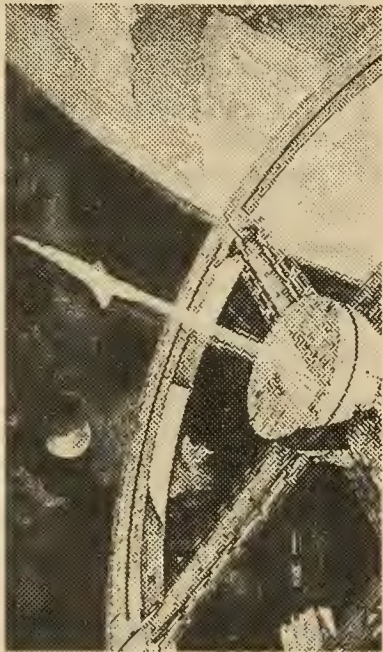
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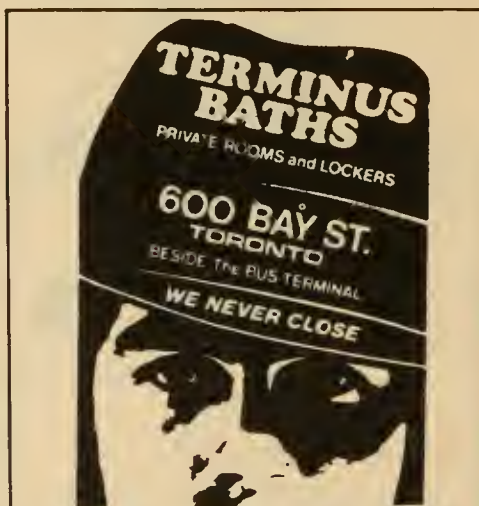
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SERVICES

PERSONALIZED press clipping service. Do you have a passion for old streetcars, the "New Age" movement or solar energy? Let me keep you up to date with regular mailings tailored to your job, hobby, or special interests. Write to Box 6248, Stn A, Toronto, Ontario, M5W 1P6.

JEWISH? Free Friday nights? Want something to do before going to the clubs? B'nai Kehillah may be for you! Come and find out. Every 2nd and 4th Friday, 8:15 pm, Holy Trinity, Eaton Centre.



THE 5th NATIONAL Conference on Men and Masculinity "Men Overcoming Sexism", Dec 27-31, UCLA Campus, Los Angeles, CAL. For more information contact Los Angeles Men's Collective, 6286 Commodore Sloat Drive, Los Angeles, CAL 90048. Tel (213) 473-4229. Women welcome.

WE ARE FORMING A CR, support and growth group in Toronto to help gay men achieve an integrated lifestyle. We are seeking those desirous of personal development within a context of mutual co-operation. The objective is to provide the framework necessary for us to realize our individual potentials. Drawer B266.

GAY MEN & lesbians working in helping professions. Openly gay psycho-therapist wants contact for interpersonal support, discussion of mutual concerns, possible development of community services. E Allen Schöentag, 524 Bathurst St. Toronto 967-0272.

TRAVEL

SAN FRANCISCO Crystal Hotels attractive rooms, congenial atmosphere, convenient downtown locations. Weekly rates \$22.50 to \$30. Now at 141 Eddy St. Call (415) 771-4597 or (415) 928-3450.

GAY MALE age 30 seeks companion for world travel up to one year. Should have the following characteristics: over 25, financially independent, like traveling bohemian style, easy-going intelligent, enjoy finding esoteric locales. Hope to leave Canada spring 1979. Drawer B248.

WAR BUDDIES

WORLD WAR II. Europe '43 - '46 RCAF Fighter-Reconnaissance Sqdn No 126. I ran the movie projector for the Canadian Legion: Biggin Hill all the way to Schleswig. Would like to hear from any fellow Gays who remember. Why not write and reminisce. Drawer B292.

WORK

IF YOU ARE GAY, not over 35, non-smoker, wish to relocate, and have extensive and successful background selling food service equipment and supplies to restaurants, hotels and institutions, please forward resumé to drawer B264.

ATTRACTIVE MALE 6 ft, 170 lbs, dark complexion and well built; but due to sudden financial difficulties, I am forced to look for a good-paying part-time job. I am

experienced in many fields but prepared to do anything. All replies answered immediately. Thank you. Drawer B207.

DID WE MISS YOUR AD? Our apologies. Please contact us and we'll have it run next issue.

Moving well along

And with your tax-deductible donation, John Damien's case could move yet faster!



Please make cheque payable to Defense Fund, the John Damien Foundation, and mail today to Box 608, Sta. K, Toronto, ON. M4P 2H1. Defense Fund monies go to legal expenses only.

john damien:
WHEN HE WINS, WE ALL WIN!

continued from page 47

cursale D, Ottawa, ON K1P 5W9.
Ph: (613) 233-0152.

- ☐ Coalition nationale pour la jeunesse gai(e), Siège social québécois: CP 753, Succursale H, Montréal, PQ H3G 2M7.
- ☐ Committee to Defend John Damien, Box 608, Station K, Toronto, ON M4P 2H1.
- ☐ The John Damien Foundation, Box 117, Station V, Toronto, ON M6R 3A4.
- ☐ New Democratic Party Gay Caucus, Box 792, Station F, Toronto, ON M4Y 2N7.
- ☐ Older Lesbians and Gays, Box 6248, Station A, Toronto, ON M5W 1P6.
- ☐ Prairie Regional Office, CLGRC/CCDLG, Box 27, UMSU, University of Manitoba, Winnipeg, MB, R3T 2N2.
- ☐ Regroupement national des lesbiennes et des gais du Québec, may be reached through the address given for l'Association pour les droits des gai(e)s du Québec (ADGQ).

PUBLICATIONS

- ☐ After Stonewall, Box 2051, Winnipeg, MB R3C 3M2.
- ☐ The Body Politic, Box 7289, Station A, Toronto, ON M5W 1X9.
- ☐ Forum, a publication of the CLGRC/CCDLG, CP 36, Succursale C, Montréal, PQ H2L 4J7.
- ☐ Gai(e)s du Québec, CP 36, Succursale C, Montréal, PQ H2L 4J7.
- ☐ Gay Rising, Box 156, Station P, Toronto, ON M5S 2S7.
- ☐ Gay Tide, Box 1463, Station A, Vancouver, BC V6C 2P7.
- ☐ Lesbian Newsletter Coalition, Box 773, Guelph, ON, N1H 6L8.
- ☐ Metro Community News, 29 Granby St, Toronto, ON, M5B 1H8.
- ☐ Out and About, Box 27, U.M.S.U., University of Manitoba, R3T 2N2.

The Community Page is a listing of gay groups in Canada and Quebec which primarily direct themselves toward alleviating or struggling against gay oppression. It includes: democratically constituted organizations, cooperatively-run clubs and community centres, bookstores which sell gay and feminist literature, and non-profit gay periodicals.

Organizations wishing to be listed, or to revise information presently listed, should contact: *The Body Politic Community Page*, Box 7289, Station A, Toronto, ON M5W 1X9.

ALBERTA

Calgary

- **Dignity/Calgary**, Box 1492, Station T, T2H 2H7. Ph: (403) 269-7542.
- **Gay Academic Union**, Box G-262, Station G, T3A 2G2.
- **Gay Information and Resources**, Rm 312, 223 12 Ave SW, T2R 0G9. Ph: (403) 264-3911. Information and counselling Monday - Saturday; Gay AA Monday; Lesbian discussion Tuesday, Men's discussion Friday.
- **Metropolitan Community Church**, 1703 1st St NW, T2M 4P4. Ph: (403) 266-1806.
- **Parents of Gays** meets last Sunday of each month at the Unitarian Church, 1703 1st St NW.

Edmonton

- **Club 70**, 10242-106 St, T5J 1H7. Ph: (403) 423-5051.
- **Dignity/Edmonton**, Box 53, T5J 2G9.
- **Edmonton Lesbian and Gay Rights Organization (ELGRO)**, Box 837, Substation 11, University of Alberta, T6G 2E0.
- **Gay Alliance Toward Equality (GATE)**, Box 1852, T5J 2P2. Office: 10144-101 St, Ph: (403) 424-8361.
- **Metropolitan Community Church**, Box 1312, T5J 2M8. Ph: (403) 432-9204.

BRITISH COLUMBIA

Prince George

- The gay group in this city can be contacted through the Crisis Centre, Ph: (604) 563-1214.

Vancouver

- **Dignity/Vancouver**, Box 1036, V6B 3X5.
- **Gay Alliance Toward Equality (GATE)**, Box 1463, Station A, V6C 2P7. Ph: (604) 689-3139.
- **Gay People of Simon Fraser**, c/o Student Society, Simon Fraser Univ, Burnaby. Ph: (604) 291-3181 or 291-3111.
- **Gay People of UBC**, Box 9, Student Union Bldg, University of British Columbia, V6T 1W5. Ph: (604) 228-6781.
- **Gay Radio**, c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4.
- **Rights of Lesbians Subcommittee, British Columbia Federation of Women**, 1730 Stephens St, V6K 3V5.
- **Society for Education, Action, Research and Counselling in Homosexuality (SEARCH)**, Box 48903, Bentall Centre, V7X 1A8.
- **SEARCH Community Services**, 28-448 Seymour St, V6B 3H1. Ph: (604) 689-1039.
- **SEARCH Youth Group**, c/o SEARCH, 28-448 Seymour St, V6B 3H1.

Victoria

- **Feminist Lesbian Action Group (FLAG)**, Box 237, Station E, V8W 2M6.
- **University of Victoria Gay Club**, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.

MANITOBA

Brandon

- **Gay Friends of Brandon**, Box 492, R7A 5Z4. Ph: (204) 727-2305.

Winnipeg

- **Council on Homosexuality and Religion**, Box 1912, R3C 3R2.
- **Dignity/Winnipeg**, Box 1912, R3C 3R2.
- **Gays for Equality**, Box 27, UMSU, University of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- **Manitoba Physicians for Homosexual Understanding**, Box 27, U.M.S.U., University of Manitoba, R3T 2N2.
- **Winnipeg Gay Community Centre Project**, Box 27, U.M.S.U., University of Manitoba, R3T 2N2.
- **Winnipeg Gay Youth**, Box 27, UMSU, University of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- **Winnipeg Lesbian Society**, c/o A Woman's Place, 143 Walnut St, R3G 1P2. Ph: (204) 786-4581.

NEW BRUNSWICK

Fredericton

- **Gay Friends of Fredericton**, Box 442, E3B 5A4. Ph: (506) 472-0847.

NEWFOUNDLAND

Corner Brook

- **Community Homophile Association of Newfoundland (CHAN)**, Box 905, A2H 6J2.
- **Gay Organization of the Women of Newfoundland (GOWN)**, may be contacted at the address for CHAN given above.

St John's

- **Community Homophile Association of Newfoundland (CHAN)**, Box 613, Station C, A1C 5K8.

NOVA SCOTIA

Halifax

- **The Alternate Bookshop**, 1585 Barrington St, Suite 301, B3J 1Z8.
- **Atlantic Provinces Political Lesbians for Example (APPLE)**, Box 3611, Halifax South Postal Station, B3J 3K6.
- **Gay Alliance for Equality**, Box 3611, Halifax South Postal Station, B3J 3K6. Ph: (902) 429-6969.
- **Gay Youth Halifax** may be reached through the address given for the Gay Alliance for Equality.

ONTARIO

Guelph

- **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519) 836-4550.
- **Guelph Gay Youth Group**, Info: (519) 836-4550, Mon, Wed & Thurs, 8-10PM.

Hamilton

- **McMaster Homophile Association**, DC1, Box 44, Station B, L8L 7T5. Gayline: (416) 527-0336.
- **Gay Women of Hamilton** may be contacted at the address given for the McMaster Homophile Assoc.

Kingston

- **Kingston Women's Centre**, Queen's University, Student Memorial Union, 3rd floor
- **Queen's Homophile Association**, Student Affairs Centre, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 547-2836.

Kitchener/Waterloo

- **Gay News and Views**, Sun, Tues and Wed, 8:30 PM, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
- **Gay Rights Organization of Waterloo (GROW)**, Box 2632, Station B, Kitchener N2H 6N2
- **Kitchener-Waterloo Gay Media Collective**, Box 2741, Station B, Kitchener N2H 6N3.
- **Lesbian Organization of Kitchener (LOOK)**, Box 2531, Station B, Kitchener N2H 6M3.
- **Waterloo Universities' Gay Liberation Movement**, Federation of Students, University of Waterloo, Waterloo N2L 3G1. Ph: (519) 885-1211, ext 2372.

London

- **Gay Action Group for Equality**, Box 4341, Station C, N5W 5J6.
- **Gayline**, Ph: (519) 679-6423. Info. 24 hrs/day. Peer counselling Mon, Wed, Fri 7-11 pm, Sat 2-4 pm.
- **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. Ph: (519) 433-3762.
- **London Lesbian Collective**, Box 4724, Station C, N5W 5L7.
- **Western Gay Association**, c/o University Community Centre, University of Western Ontario. Ph: (519) 679-6423.

Mississauga/Brampton

- **GEM/Gay Equality Mississauga**, Box 156, Station A, L5A 2Z7.
- **Gayline West**: (416) 791-6974. Peer counselling telephone service.

Ottawa

- **Dignity**, Box 2102, Station D, K1P 5W3.
- **Gays of Ottawa/Gals de l'Outaouais**, Box 2919, Station D, K1P 5W9. 378 Elgin St, 2nd floor. Gayline: (613) 238-1717. Business: 233-0152.
- **Gay Youth Ottawa/Hull/Jeunesse Gai(e)s d'Ottawa/Hull** may be contacted at the same address and phone numbers as Gays of Ottawa. Meetings/Drop-in, Wed, 8 PM, 378 Elgin St
- **Lesbians of Ottawa Now (LOON)**, Box 6057, Station J, K2A 1T1. Ph: (613) 238-1717.
- **Metropolitan Community Church**, Box 868, Station B, K1P 5T1. Ph: (613) 741-0783.
- **Task Force on the Status of Lesbian and Gay Male Psychologists**, c/o Canadian Psychological Association, 350 rue Sparks Street, Suite 602.

Peterborough

- **Trent Homophile Association**, Box 1524, K9J 7H7. 262 Rubidge St, Rm 203. Ph: (705) 742-6229, Thurs, 7-10PM.

Thunder Bay

- **Northern Women's Centre**, 316 Bay St, P7B 1S1. Ph: (807) 345-7802.

Toronto

- **Catalyst Press**, 315 Blantyre Ave, Scarborough, M1N 2S6.
- **Chatsworth Charitable Foundation**, 29 Granby St, M5B 1H8.
- **Community Homophile Association of Toronto (CHAT)**, 29 Granby St, M5B 1H8.
- **Congregation B'nai Kehillah of Toronto for Gay Jews**, c/o 66 Gloucester St, M4Y 1L5. Meetings and services every 2nd and 4th Fri, 10 Trinity Square.
- **Dignity for Gay Catholics**, Box 249, Station E, M6H 4E2. Ph: (416) 923-5015.
- **Free Lesbians and Gays (FLAG)**, Box 605, Adelaide St Station, M5C 2J8. Ph: (416) 362-3678.
- **Gay Academic Union**, c/o Prof John Lee, Scarborough College, West Hill, M1C 1A4.
- **Gay Alliance at York**, c/o Harbinger, Rm 214, Vanier Residence, York University, 4700 Keele St, Downsview, M3J 1P3. Meetings: Tues, 8pm. Ph: (416) 667-3632.
- **Gay Alliance Toward Equality (GATE)**, Box 973, Station Q, M4T 2N7. Ph: (416) 964-0148.
- **Gay Anarchists**, c/o Ian Young, 315 Blantyre Ave, Scarborough, M1N 2S6.
- **Gay Community Calendar**: (416) 923-GAYS. 24-hour recorded message.
- **Gay Community Services Centre**, 29 Granby St, M5B 1H8. Distress and counselling line: (416) 364-9835. Drop-in Mon-Thur, 7-10:30PM; Fri & Sat to 11:30PM.
- **Gays at Toronto**, c/o SAC Office, Hart House Circle, University of Toronto.
- **Gay Youth Toronto**, 29 Granby St, Suite 301. Ph: (416) 366-5664. Meetings at the 519 Church St Community Centre, Tues, 7:30PM.
- **Glad Day Bookstore**, 4 Collier St at Yonge, M4W 1L7. Ph: (416) 961-4161.
- **Harbinger Gay Men's Drop-In**, Tues, 12-6pm, Rm 215, Vanier Residence, York University, PH: (416) 667-3632.
- **Hassle-Free Clinic**, 2 Homewood Ave, Suite 101, M4Y 2J9. Ph: (416) 922-3323. VD testing and info.
- **Integrity: Gay Anglicans and their friends**, 20 Berryman St, M5R 1M6. Ph: (416) 925-4047.
- **Lesbian and Gay Trade Union Group**, Box 162, Station K, M4P 2G5.
- **Lesbian Organization of Toronto (LOOT)**, 342 Jarvis St, M4Y 2G6. Ph: (416) 960-3249.
- **Metropolitan Community Church**, 29 Granby St, M5B 1H8. Ph: (416) 364-9799.
- **Pink Triangle Press**, Box 639, Station A, M5W 1G2. Ph: (416) 863-6320.
- **Three of Cups**, Women's Coffee House, 342 Jarvis St, M4Y 2G6. Ph: (416) 967-2882.
- **TAG**, Box 6706, Station A, M5W 1X5. Ph: (416) 964-6600. Peer counselling service.
- **Toronto Women's Bookstore**, 85 Harbord St, M5S 1G5. Ph: (416) 922-8744.
- **Transvestites in Toronto**, Box 873, Station A, M5W 1G3. Ph: (416) 466-7112.
- **Tri-Aid Charitable Foundation**, 8 Irwin Ave, M4Y 1K9. Ph: (416) 924-2525.
- **Wages Due Lesbians**, Box 38, Station E, M6G 4E1. Ph: (416) 921-9091.
- **Women's Archives**, Box 928, Station Q, M4T 2P1.

Windsor

- **Windsor Gay Unity**, Box 7002, Sandwich Station, N9C 3Y6. Ph: (519) 252-0979.

QUEBEC

Abitibi

- **Association gale de l'Abitibi**, a/s ADGQ, CP 36, Succursale C, Montréal, H2L 4J7.

Hull

- **L'Association Gai(e) de l'Ouest Québécois (AGOQ)**, CP 1215, Succ D, J8X 3X7. PH: (819) 778-1737.

Montreal

- **Androgyny Bookstore**, 1217 Crescent St, H3G 2B1. Ph: (514) 866-2131.
- **Association Communautaire Homosexuelle de l'Université de Montréal**, 3200, Jean-Brillant, Local 1265-6, Pav des Sciences Sociales, Université de Montréal, H3T 1N8.
- **Association pour les droits des gai(e)s du Québec (ADGQ)**, CP 36, Succursale C, Montreal, PQ. H2L 4J7. 1264 St Timothée. Ph: (514) 843-8671.

- **Comité de soutien aux accusés du Truux**, c/o 1217 Crescent, H3G 2B1.
- **Coop Femmes**, 3617 Boulevard St Laurent, H2X 2V5. Ph: (514) 843-8998.
- **Dignity/Montreal**, CP 641, Snowdon, H3X 3X8.
- **Eglise Communautaire de Montréal/Montreal Community Church**, CP 610, Succursale NDG, H4A 3R1. Ph: (514) 845-4471.
- **Eglise du Disciple Bien-Aimé**, 4376 De La Roche. Ph: (514) 279-5381.
- **Gay Friends of Concordia** meet every Thursday in Rm 923, Hall Building, at 4pm, c/o DSA, 1455 de Maisonneuve. Ph: (514) 288-3787.
- **Gay Info**, Box 610, Station NDG, H4A 3R1. Ph: (514) 486-4404, Mon-Sat, 7-11PM.
- **Gayline**: (514) 931-8668 or 931-5330. Seven days a week, 7-11PM.
- **Gay McGill**, University Centre, 3480 McTavish, H3A 1X9.
- **Gay Social Services Project**, 5 Weredale Park, H3Z 1Y5. Ph: (514) 937-9581.
- **Gay VD Clinic**, Montreal Youth Clinic, Mon, Wed and Frievenings, 3658 Ste Famille. Ph: (514) 843-7885.
- **Gay Women of McGill** meet Tues, 8pm, Women's Union, University Centre, 3480 McTavish, H3A 1X9, Rm 425-6. Ph: Gayline or (514) 866-2131.
- **Groupe gai à l'Université du Québec à Montréal**, CP 8888, H3C 3P8.
- **Integrity: Gay Anglicans and Friends**, c/o 305 Willibrord Ave, Verdun, H4G 2T7. Ph: (514) 766-9623.
- **Jeunesse Gai(e) de Montréal (Gay Youth of Montreal)**, CP 753, Succursale H, H3G 2M7. Meetings at 5 Weredale Park, Sat, 1:30PM.
- **NACHES: Gay Jewish Discussion Group**, Box 298, Station H, H3G 2K8. Ph: (514) 488-0849.
- **Parents of Gays**, c/o Box 610, Station NDG, H4A 3R1. Ph: (514) 486-4404.
- **Productions 88**, 1406 rue de la Visitation No 3, H2L 3B8.

Quebec

- **Centre Homophile d'Alde et de Libération (CHAL)**, CP 596, Haute-ville, G1R 4R8. 175 rue Prince-Edouard. Ph: (418) 525-4997.
- **Paroisse Saint-Robert** (Eglise catholique eucharistique), 310, rue de la Couronne, G1K 6E4.

Sherbrooke

- **CHAL-Estrie**, CP 2032, Succursale Jacques-Cartier, J1J 3Y1.

SASKATCHEWAN

Moose Jaw

- **Moose Jaw Gay Community Centre**, c/o Box 1778, S6H 7K8.

Prince Albert

- **Prince Albert Gay Community Centre**, Box 1893, S6V 6J9. Ph: (306) 763-2590.

Regina

- **Atropos Fellowship Society/Odyssey Club**, Box 3414, S4P 3J8.

Saskatoon

- **Gay Academic Union**, Box 419, Sub-PO 6, S7N 0W0.
- **Gay Community Centre**, Box 1662, S7K 3R8. 310 20th St E, 2nd floor. Ph: (306) 652-0972.
- **Grapevine**, a group for Christian and Jewish gays. Ph: (306) 343-5963.
- **Lesbian Caucus**, Saskatoon Women's Liberation, Box 4021, S7K 3T1.
- **Stubble Jumper Press**, 21-303 Queen St, S7K 0M1.
- **Subcommittee on Gay Rights**, c/o Saskatchewan Association on Human Rights, 311 20th St W, S7M 0X1.

PROVINCIAL

- **Coalition for Gay Rights in Ontario**, Box 156, Station P, Toronto, ON M5S 2S7.
- **Manitoba Gay Coalition**, Box 27, UMSU, University of Manitoba, Winnipeg, MB, R3T 2N2.
- **Ontario Gay Teachers' Caucus**, Box 543, Station F, Toronto, ON M4Y 2L8. Ph: (416) 654-1183.
- **Saskatchewan Gay Coalition**, Box 7508, Saskatoon, SK

NATIONAL/BINATIONAL

- **BiNational Gay Youth Coalition**, Canadian head office: 29 Granby St, Suite 301, Toronto, ON M5B 1H8. Ph: (416) 366-5664.
- **Canadian Gay Archives**, Box 639, Station A, Toronto, ON M5W 1G2.
- **Canadian Lesbian and Gay Rights Coalition/Coalition canadienne pour les droits des lesbiennes et des gais (CLGRC/CCDLG)**, CP 2919, Suc-

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For many years now, novelist Jane Rule has been receiving a regular subscription copy of *The Body Politic* every month at her home on Galiano Island in British Columbia. On a number of occasions she has written criticism and short stories that we have been pleased to print in *TBP*’s pages.

We’ve always enjoyed this exchange. Recently we decided to ask Jane how she felt about it.

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